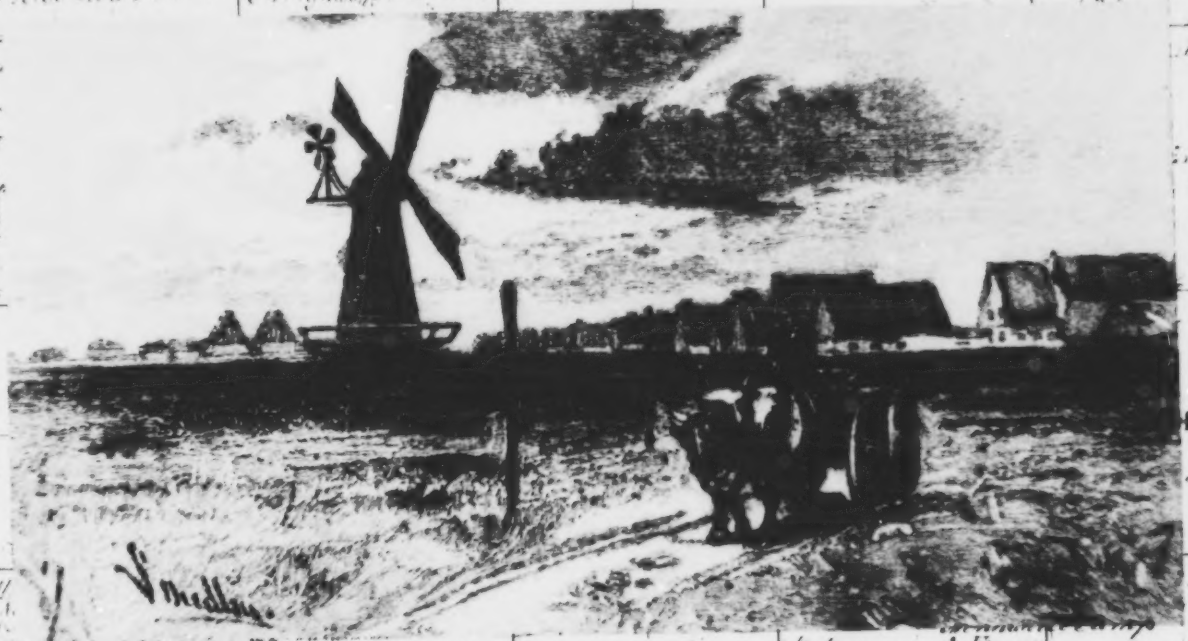
ARCHITECTURAL HERITAGE

Traditional Mennonite Architecture in the Rural Municipality of Stanley



Manitoba
Culture, Heritage
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ARCHITECTURAL HERITAGE:

TRADITIONAL MENNONITE ARCHITECTURE IN THE RURAL MUNICIPALITY OF STANLEY

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1990

Department of Culture, Heritage and Recreation
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On the cover:
An newspaper artist's depiction of the village of Reinland, West Reserve, ca.1878. The background of the cover consists of several old Township Diagrams, describing the section owners and geography south of Winkler in the year 1877.

ACKNOWLEDGEMENTS

Architectural Heritage: Traditional Mennonite Architecture in the Rural Municipality of Stanley, is an edited exerpt of *Architectural Heritage: The M.S.T.W. Planning District*, published in 1984.

Prepared under the supervision of Neil Einarson, Chief of Architectural History, Historic Resources Branch, the Morden Stanley Thompson Winkler Planning District Study was the third in a series of Architectural Heritage Reports. The original report, nor this edited exerpt, could have been completed without the assistance and good will of many people. The authors are greatly indebted to the people of the Rural Municipalities of Stanley and Thompson, who let us into their buildings, supplied us with information and in many instances have carefully maintained the district's early buildings as part of their heritage. Special thanks are due Peter and Irene Petkau of Morden, Lawrence Klippenstein of the Mennonite Heritage Centre Archives, Peter Goertzen of the Steinbach Mennonite Heritage Village, Inc. and John Lehr, former Chairman of the Society for the Study of Architecture in Canada, all of whom gave generously of their time and offered many valuable suggestions. The original report drew upon the expertise of several Historic Resources Branch staff, including Jeff Gauley and Carlos Tavares who helped prepare the measured drawings, Kelly Crossman who edited the original text and Joan Wachs who typed the original report. Edward Ledohowski prepared the revised manuscript and the report layout. Andrew Gaudes prepared the artwork for the new cover.

While *Traditional Mennonite Architecture in the Rural Municipality of Stanley* catalogues and describes the building heritage of Stanley Municipality as accurately as possible, the research was limited by the funding and manpower at our disposal. Much of the information about individual buildings is based on local histories and the recollection of local people. Consequently, it is possible that some inaccuracies, especially concerning dates, may have found their way into the text. Also, the building inventory for the original study was conducted in 1982 and it is likely that a number of the buildings now have new owners and some of the buildings themselves likely no longer exist.

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I. INTRODUCTION

Architectural Heritage: Traditional Mennonite Architecture in the R.M. of Stanley is an edited exerpt of *Architectural Heritage: The M.S.T.W. Planning District* which was published in 1984 by the Department of Culture, Heritage and Recreation, Historic Resources Branch, Province of Manitoba .

The Morden Stanley Thompson Winkler Planning District was formed on September 14, 1977 by an Order-in-Council and was signed into law by Manitoba's Lieutenant-Governor F.J. Jobin. A board, which is responsible for the development of a master plan for the district, is supplied with a variety of background reports upon which to base its planning decisions. These reports include among others, land use, agriculture, rural population, transportation, ground water resources, wildlife and economic base studies. The Historic Resources Branch of the Department of Culture, Heritage and Recreation prepared a heritage resources report for the MSTW Planning District. While this study generally provides a valuable assessment of the district's historical resources, it provides only an indication of the early architecture still remaining in the area.

The MSTW Planning District is fortunate in containing a large number of architecturally and historically significant buildings. Many of these are of local importance. Some, such as the 1904 Courthouse in Morden, the 1899 Northern Pacific and Manitoba Railway Station in Miami and the 1876 Mennonite church in Reinland, are of greater importance. These and other early buildings are often the only visible reminder of a district's early history and can be a very valuable cultural, as well as economic, resource. However, such resources are both fragile and non-renewable. Once demolished or allowed to decay, they are permanently lost to future generations. Many of the district's most interesting early buildings have already been lost. Others continue to disappear.

It is for this reason that an intensive investigation of the planning district's remaining architectural resources was begun. Through a methodical process, which included an historical analysis and the compilation of a building inventory, it has been possible to identify and catalogue the architectural heritage of the MSTW District.

In April 1990, representatives of the Steinbach Mennonite Heritage Village Inc. contacted the Historic Resources Branch to discuss the possibility of reprinting those sections of *Architectural Heritage: The MSTW Planning District* that discussed Mennonite settlement and building types. On July 6 the Honourable Bonnie Mitchelson, Minister of Culture, Heritage and Recreation signed a co-publishing agreement with representatives of the Steinbach Mennonite Heritage Village Inc. A revised manuscript was prepared by Historic Resources Branch staff and presented to the Steinbach Museum to be used for publishing purposes. For a discussion on the architectural heritage of the Anglo-Ontario settlers in the R.M.of Stanley and the adjoining R.M. of Thompson, readers are directed to the original publication.

A. The Study Methodology

Traditional Mennonite Architecture in the R.M. of Stanley is an analysis and a selected inventory of the best remaining examples of the district's early Mennonite buildings. The research for this study was undertaken in two steps. During the summer of 1982, a detailed photographic inventory with some measured recording of buildings within the municipality was conducted. The material assembled from this inventory was used to analyse and assess the remaining early architecture in the area and to identify major building types, methods of construction, and stylistic trends. Local historical publications and other secondary sources of information were consulted in preparing the historical discussions.

An analysis of the evolution of architecture in the municipality is described in the first section of this report. This includes an overview of the history of both Mennonite and Anglo-Ontario settlement in the area, the cultural traditions of the Mennonite settlers and a description of the major Mennonite building types and trends prior to 1945. The Selected Inventory section of the report is comprised of photographs and descriptions of particular, existing buildings. These were selected because they were superior or typical examples of specific building types, construction types or architectural styles. Basic information, including the location and date of construction, where known, has been included for a more comprehensive assessment of the architectural resources in the municipality.

B. Geography of the R. M. of Stanley

The Rural Municipality of Stanley is located in the extreme southcentral portion of the province, bordering the International Boundary (Plate 1).

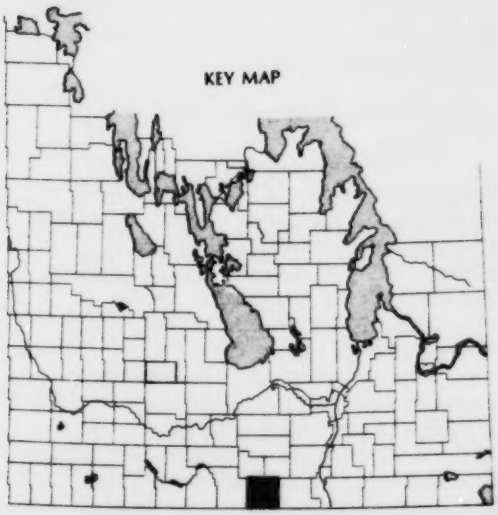


Plate 1. Locational Map of the Rural Municipality of Stanley within southern Manitoba.

The district is comprised of nine townships, which coveran area of 518 square kilometres* (324 square miles). The municipality has a total population of 15,553 people (1989) of which approximately 70% reside in the municipality's two incorporated communities: Morden - 5,004 and Winkler -5,926. The remainder are distributed among the smaller communities of Thornhill and Haskett, the ten surviving Mennonite farm-villages of Blumenfeld, Chortitz, Friedensruh, Friedensfeld, Hochfeld, Neuenburg, Osterwick, Reinfeld, Reinland and Schanzenfeld, and on the many farms scattered throughout the district (Plate 2).

Geographically, the Rural Municipality of Stanley is located in a transitional area which separates the Red River Valley and the Second Prairie Level. It can be divided into three major physiographic zones: the uplands, the escarpment, and the lowlands. The most prominent landform in the district is the Pembina escarpment, which rises fairly rapidly (as much as 100 meters and more) above the lowlands, and is cut with numerous steep-sided valleys. The upland area is moderately hilly with a general northwesterly slope. It is the highest part of the municipality, with elevations approaching 460 metres, 150 metres (500') above the lowlands. At the extreme southwest corner of the municipality the Pembina River cuts a deep valley through the uplands. The lowland is a very flat area with a gentle northwesterly slope rising from an elevation of approximately 280 to 310 metres. The escarpment area, in addition to its relatively steep slopes and eroded channels, possesses a number of sand and gravel ridges which were deposited during the period when it served as the western shoreline of Lake Agassiz.

The agricultural value of this area is quite limited. The natural vegetation of the escarpment consists primarily of woodland bluffs with the occasional dense stand of oak and maple located along the creek channels. The topography and soils in

* All measurements in this report are in the Metric system; where deemed necessary they will be followed by the equivalent Imperial measurement.

the upland areas are primarily the product of the glacial ice sheets which left behind a relatively hilly landscape comprised of mixed, often stony, till soils. The natural vegetation is comprised primarily of rolling open prairie interspersed with woodland bluffs. Although the soils are relatively fertile, the topography limits extensive crop production in many areas.

The topography and soils in the lowland areas are primarily the product of glacial Lake Agassiz, which covered the entire Red River Valley region during the melting of the last continental ice sheets 10,000 years ago. Through sedimentation of material suspended in the lake, the original glacial landscape was blanketed with a mixture of clays, loams and sandy soils. The land is, therefore, relatively flat, stone free and fertile.

The natural vegetation in this region at the time of settlement was open prairie grassland. The unique physical and climatic characteristics found in the R.M. of Stanley and indeed the whole Pembina Hills region, combine to make it one of the most favourable areas in the province for agriculture. It was one of the first regions in western Canada to export grain and it continues to be an important producer. Presently, a large variety of agricultural production types exist, from cereal, fruit, and vegetable crops to large-scale beef and hog operations. This has resulted in the development of a large farm service and processing industry which provides employment to much of the population in the communities. Due to the sound economic and population base in the district, several manufacturing and light industry plants, such as the Tupperware factory near Morden, have also recently located there.

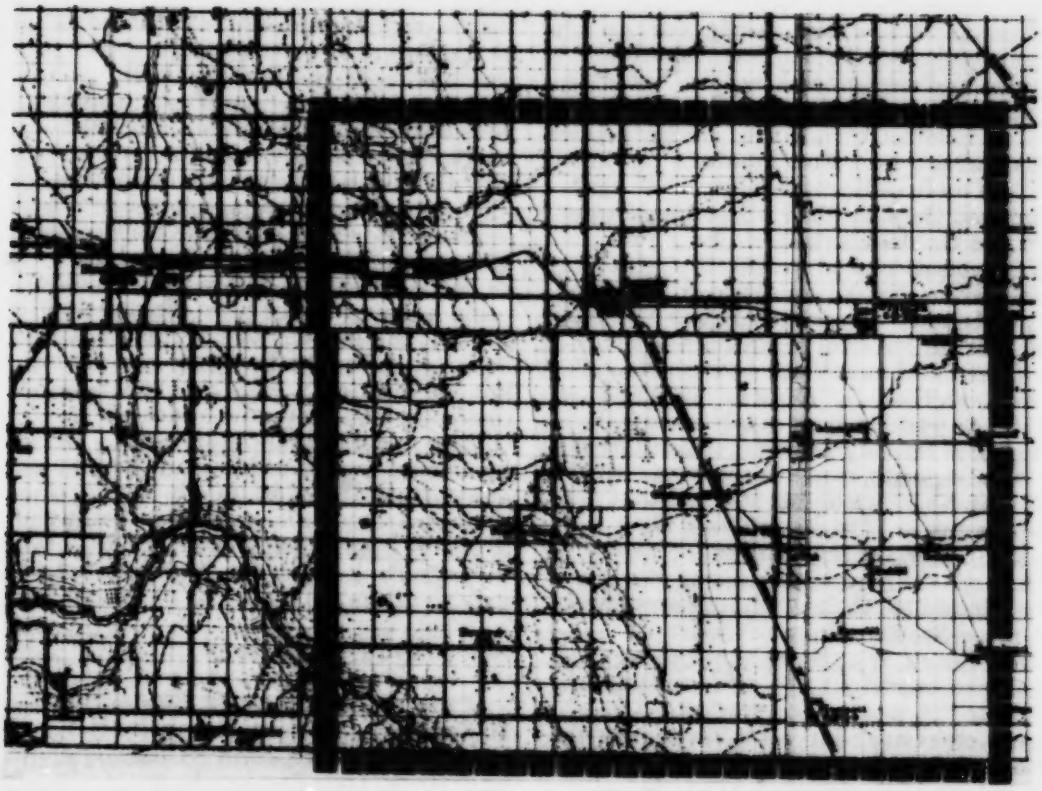


Plate 2. Communities and rural districts in the Rural Municipality of Stanley.

C. A Brief History of the Rural Municipality of Stanley

The Pembina Hills region of the Province of Manitoba, including that portion now know as the R.M. of Stanley, has been inhabited for at least 10,000 years, although the density and duration of occupancy has varied greatly with time.

Native Occupation

Prior to European contact, various native Indian tribes from central North America followed the buffalo to their wintering grounds in southern Manitoba, which included the Pembina Hills area. As a consequence of this annual influx, a complex system of trails, camps, and buffalo-kill sites developed in the district. These aspects of Indian culture reflected the nomadic nature of their lives. Following the buffalo required an ability to uproot a village quickly and abandon a particular habitat. For their temporary shelters, the Assiniboine, Cree, and Ojibwa inhabitants of the area built teepees made with buffalo hides and supported by poles that were cut from local timber stands.

Explorers and Fur Traders

The first European known to have entered the Pembina Hills region was Pierre Gaultier - Sieur de La Vérendrye, who travelled through the district in 1738 to meet and trade with the Mandan Indians along the Missouri River. La Vérendrye was one of the earliest and most famous explorers of Western Canada. Between 1731 and 1759 he and his sons established a series of trading posts stretching from Lake Superior to south-western Manitoba. During his trip to the Mandans in 1738, he followed an established Indian trail which passed through the Pembina Hills and continued south into what is now the United States. From his journal description, it appears that his party camped overnight at Calf Mountain just to the west of the current municipal boundary. La Vérendrye did not establish any fur trade posts in the Pembina Hills region during his explorations of the western interior.

After the fall of New France in 1759, the interior fur trade was taken over by the Hudson's Bay Company and several other English-owned companies. By the turn of the eighteenth century, only the North West and the Hudson's Bay Company remained, and a multitude of small posts were constructed during a period of fierce competition. Between 1800 and 1805, at least five separate posts were established in the Pembina Hills area. Records indicate that the region was rich in furs and a considerable amount of trading took place. The posts were not actually forts, however, but rather small, quickly constructed log cabins occupied for only one or two winter trading seasons before being abandoned or replaced.

At least one of these wintering posts was located in the present Municipality of Stanley. Built by the N.W. Company in 1801, it was located near the site known to the Indians as Pinancewaywining (on the way down to the river crossing). This location was at the ford of what is now known as Dead Horse Creek and the "common route by which the Assiniboine Indians pass over the mountain to hunt bear and buffalo on the east side" (Coues 1897:119). The post was abandoned in 1803, after being occupied for only two seasons. Its exact site is unknown and all traces of the structure have long since disappeared. There were no other posts known to have been constructed in what is currently the Municipality of Stanley. After the fur trade companies left the district in 1808, its only residents were nomadic bands of Ojibwa and Sioux Indians, and occasional groups of Métis on their annual trek to the buffalo hunting grounds located along the Couteau de Missouri escarpment which runs through Saskatchewan, North Dakota and Montana.

Scientific Expeditions

In 1857 two groups, the Canadian and the British Scientific Exploring Expeditions, led respectively by H.Y. Hind and Captain John Palliser undertook, simultaneously, a comprehensive investigation of the

potential for agricultural settlement in Western Canada. Sponsored by the Canadian Dominion and British governments, the explorations were part of a concerted attempt to reverse a general neglect of the West. Hind's group travelled through the Pembina Hills region and spoke very favourably of its potential.

Early Anglo Settlement

The Canadian government's expectations of an overwhelming response to these and other glowing reports in Palliser and Hind's studies did not immediately materialize, however. It was not until the 1870s that any notable settlement took place in the West. The first sizable group of pioneers to settle in Manitoba came from Southern Ontario, where good farmland was becoming expensive and scarce. Surveying of the land in the Pembina Hills region was completed in 1872, and that same year settlers began to occupy the wooded areas along the Pembina Hills and the creeks issuing from them. The flat prairie land to the east of the escarpment was generally avoided by the Ontario settlers, as it was commonly thought at the time that it was impossible to survive a winter on the open plains. Instead, the settlers sought areas where the essential resources of timber and water were abundant. Thus, despite the difficulty of having to clear the land for agricultural production, the Pembina Hills was one of the locations most favoured by the first settlers, and it was one of the first districts in western Canada to be settled.

As the rate of settlement increased, a few of the most enterprising settlers constructed saw and grist mills. Grain no longer had to be hauled to other centres in the province and milled lumber soon became more available and affordable. Communities began to develop around several of these mill sites, especially those located near major trails. Nelsonville came into existence around 1874 near the site of a water-driven sawmill constructed by Adam Nelson on the banks of Silver Creek. Another sawmill was established in the community of Mountain City, which began to form near the site where the Boundary Commission Trail crossed Dead Horse Creek. This trail had been used extensively by the government surveyors when the International Boundary was being laid out a few years earlier, and was now one of the main routes by which the settlers from southern Ontario came to the Pembina Hills area.

Both Nelsonville and Mountain City thrived before 1880 and when the province was divided into administrative districts, the provincial government chose them as administrative centres. Nelsonville became the County Seat for the County of North Dufferin while Mountain City was named as County Seat for South Dufferin (Plate 3). In this capacity both communities became significant centres. County council meetings were held in each community and in Nelsonville a court and jail were established. By 1890 the county system would be replaced by a municipal organization. The Rural Municipality of Stanley (named for Baron Stanley, the Governor General of Canada from 1888-93) would be formed from parts of South Dufferin and North Dufferin Counties.

Early Mennonite Settlement

During the early years of settlement the plains area to the east of the Pembina Hills, as far as the Red River, still remained empty. Settlers and supplies destined for the Pembina Hills settlement had to travel overland from Emerson; a three day journey across the open prairie (Plate 4). This situation was modified however, when, in 1875, the Dominion government set aside much of this area as a reserve exclusively for settlement by a large group of Mennonites who were emmigrating from Russia. A German-speaking, pacifist, religious group, the Mennonites were fleeing increasing religious persecution in their colonies in Southern Russia. Anxious for settlers with an agricultural background, the Dominion government had offered them, among other privileges, exclusive settlement reserves, freedom from military service, and the freedom to establish their

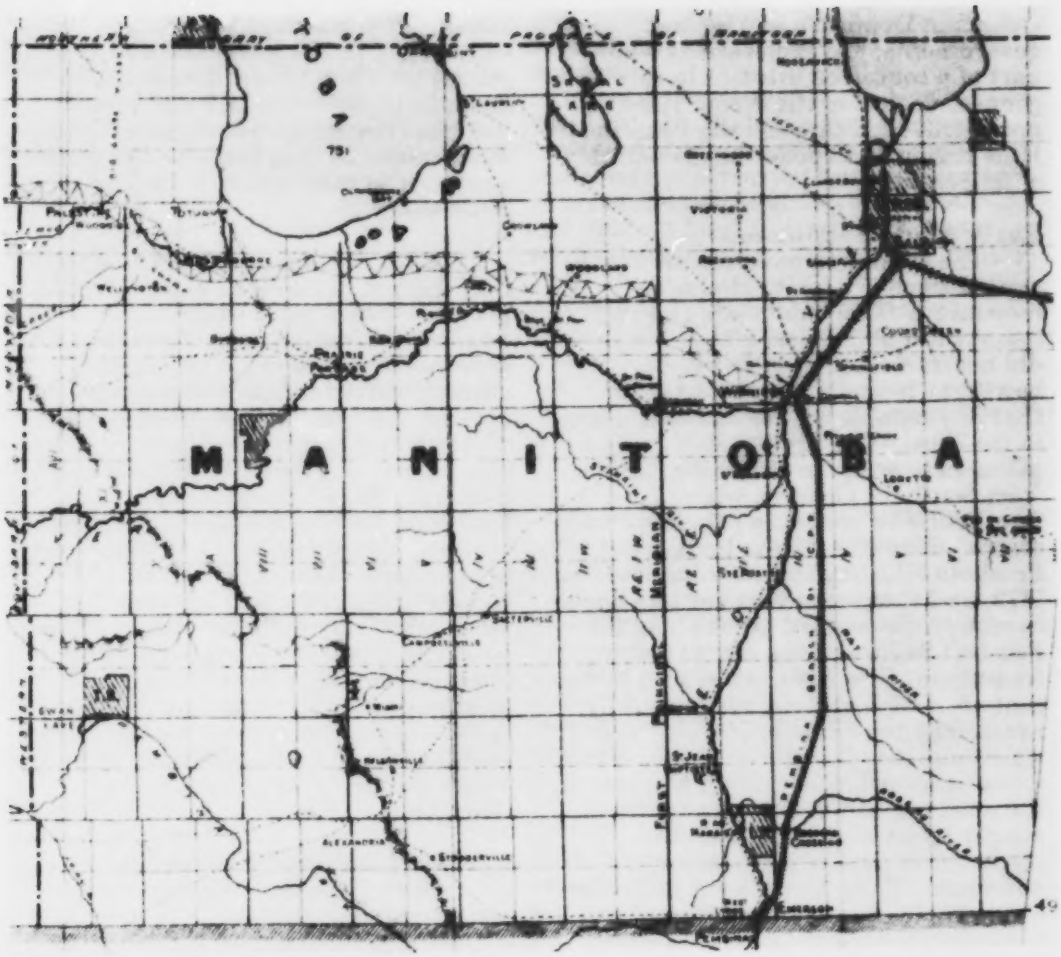


Plate 3. Settlements and trail sytems in Manitoba during the early 1870s. (From a map, printed in 1878, "Shewing the Operations of the Special Survey of Standard Meridians and Parallels for Dominion Lands.)

Plate 4. An 1875 illustration of the Pembina Hills, as viewed from the Red River Plain at a distance of approximately ten kilometers. (Historical Atlas of Manitoba) 1970:297)

traditional open-field agricultural village settlements.

Two reserves, one east and one west of the Red River were set aside for the Mennonites. The East Reserve, of which present day Steinbach marks the eastern edge, was established in 1874. It consisted of eight townships and at its height contained twenty-five villages.

The West Reserve (the western half of the reserve now lies within the easten portions of Stanley Municipality) consisted of seventeen townships bounded by the U.S. Border on the south, the Red River on the east, and the Pembina Hills on the west. The majority of this area was open prairie land.

The Mennonites, who settled on the West Reserve in 1875, did not hesitate to settle on the unprotected prairie. They had lived for almost a century on the open steppes of the Ukraine and their distinctive *darp* or open-field system of agriculture was well suited to the prairies of Western Canada. Living in close-knit farm villages, their system of settlement reflected the group's religious, political and economic beliefs.

Eighteen villages were established during the first year of settlement in 1875. Within three years over twenty-five villages with a population of 500 families were in existence in the West Reserve (Plate 5). The West Reserve settlements are generally attributed as being the first *"permanent agricultural settlements ever established on the open prairie of Western Canada without direct access to a major body or current of water"* (E.K. Francis 1955:62). The success the Mennonites experienced in farming the area proved to the Ontario settlers in the Pembina Hills, and to all later arrivals, that agriculture was not only possible on the open prairie, but was well suited to it.

Mennonite settlement in the West Reserve ceased for the most part by 1880. By this time their initial crude shelters had been replaced by permanent log structures, and enough land had been cultivated that large quantities of grain were being marketed through the railhead at Emerson near the junction of the Red and Pembina Rivers (Plate 6). English settlement in and above the Pembina Hills had also continued and the pioneers there were becoming well established. All now awaited the long-expected arrival of the railway.

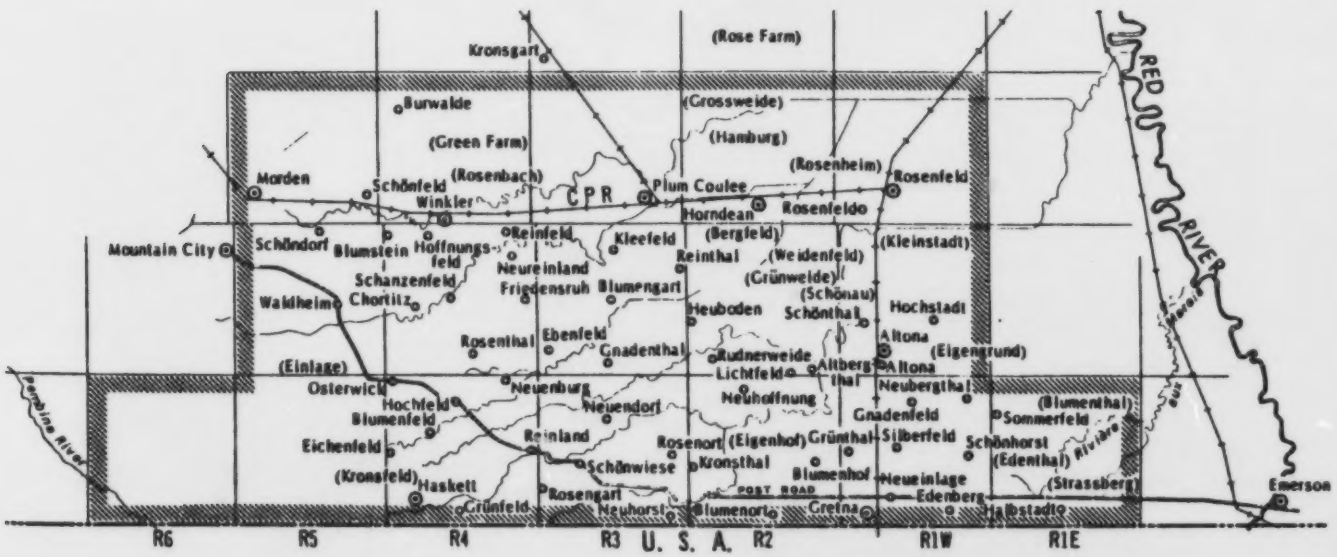


Plate 5. The West Reserve, ca.1900. Place names in brackets indicate scattered habitat or unlocated sites. (After F.H. Epp, 1974:22)

Plate 6. Photograph of an early Mennonite village in the West Reserve, ca.1880. (Provincial Archives of Manitoba)

The Coming of the Railroads

In 1882, the Canadian Pacific Railroad commenced construction of their Pembina Hills branch line. Its route was to run south from Winnipeg along the west bank of the Red River, then proceed directly westward over the Pembina Hills and on towards Turtle Mountain. The town of Nelsonville was incorporated in preparation for the approaching line, which was anticipated to run within the municipal limits. Nelson (the name was shortened for the incorporation), had, by now, become one of the largest and fastest growing communities in the West. As early as 1880 it boasted a population of over 500 residents. It had a saw and grist mill, churches, several hotels and stores, schools, banks, a weekly newspaper - *The Nelsonville Mountaineer* - and doctors', druggists' and lawyers' offices. A substantial brick building was constructed with room for a Lands Registry Office, County Court and Council Chambers. The location of the Lands Registry Office in Nelson established the town as an important stopping off place on the way to homestead claims. The homes and trimmed gardens in the community all contributed to the impression of an established, progressive town.

Mountain City, twelve miles to the south, also thrived on speculation that the line would run through its boundaries. This community of 200-300 people had a grist and a sawmill, two general stores, tin shop, smithy, post office, lumber-yard, school, Presbyterian church and large hotel. Several paper cities - surveyed townsites whose lots were sold to eastern investors, usually sight unseen - also appeared in the district at this time.

When the CPR finally did arrive in the area in late 1882, it by-passed both Nelson and Mountain City entirely, situating its line directly between them. Ostensibly this was done to take advantage of a more certain water supply at Cheval (Dead Horse) Creek and an easier grade through the Pembina Hills. The surprised residents of the communities in the area and especially the horrified real estate investors accused the CPR of land speculation. In spite of their protests, however, the CPR constructed a water tower at the Cheval Creek crossing in 1882. The next year a small station was established at the site and named after Alvey Morden, the first homesteader in the area. Neither Nelson nor Mountain City could

withstand the inevitable shift of business and commercial activity to the new community of Morden, which by 1884 had a population of 200. In many instances, houses and entire commercial enterprises were physically moved to Morden. By the turn of the century all traces of the once thriving communities of Nelson and Mountain City had vanished.

Soon afterwards several other new communities were established at various points along the railways. Winkler began to form during the early 1890s (Plate 6). Under the direction of several enterprising Mennonites and other, non-Mennonite, German speaking settlers, it quickly became the commercial centre for the Mennonite population of the region. Thornhill also appeared along the CPR line to the west of Morden and was settled primarily by English-speaking pioneers. Haskett, near the American border and the last community in the municipality to form, was organized in 1907 when the district's second branch line was constructed.

Establishment and Change

With the construction of the railways, the Pembina Hills region, like other areas in the province, embarked on a period of sustained growth and development during the 1890s and early 1900s. In Morden a strong commercial and financial sector flourished and the town's buildings became more sophisticated. Skilled masons and builders, drawn by the opportunities of the expanding town undertook some fine projects. Notable buildings of brick and stone began replacing the former low, wood-frame structures and the town's appearance took on a more refined, permanent appearance (Plate 7). In the Anglo settled rural areas, buildings followed this same general trend. The small log and wood frame houses of the 1870s and 1880s were enlarged or replaced by new stone and brick dwellings. Farms grew larger and the general sense of prosperity and progress that characterized the period influenced farmers and townsfolk alike.

Plate 6. Winkler, South Railway between Main and Sixth Street, looking south, ca.1910. (Winkler, 1982: 106)

Plate 7. Morden on a busy day, ca.1904. (Morden, Mort Cheval, Pinancewaywinning, Lake Agassiz, 1981)

While these social and economic changes were generally welcomed by the English settlers, they were not so keenly accepted by the majority of the Mennonite pioneers. Economic changes had begun to affect the cohesiveness of Mennonite villages by the early 1880s. With the growth and adoption of farm mechanization in the 1880s it was discovered that the small strip fields were unsuited for large farm machinery. This prompted many of the settlers, especially the more progressive *Bergthalers*, in the east half of the West Reserve, to move to their own homestead claims. The more conservative *Altkolonier* in the west half eventually abandoned the strip-field system, but generally continued to live in the villages, travelling daily to work the land. Blumenort, in the West Reserve, was the last village to abandon the open-field system in 1923.

The Manitoba Municipal Act and the Manitoba Public Schools Act both of which were passed in 1881, also contributed to the breakup of the villages. These acts, which required the formation of municipalities and school districts were seen by the Mennonites as a direct threat to their way of life. For their own cultural and social protection the Mennonites had developed village institutions, based on complete internal administration. These included a system of mayors *Shulten**, district councils *Gebietsamt*, the establishment of roads, and even a system of fire insurance with a fire inspector *Braund Shult*, in each village. The Mennonites, especially the *Altkolonier* population, strongly resisted this intrusion by government into their daily affairs. Nevertheless the R.M. of Rhineland and a few school districts were finally formed in 1884 when a compromise solution was worked out whereby both systems could operate concurrently.

The traditional Mennonite life-style continued relatively unhampered until 1916 when the provincial government passed the Public School Attendance Act creating ten public school districts in the *Altkolonier* areas, complete with English names, and enforced enrolment. Until this time either private or public schools were

* Due to the different dialects spoken by the Mennonites in the Manitoba, terminology often varied. In this report the more common Low German terms are used, where known.

allowed to exist in the villages. For many Mennonites conditions had now become unacceptable. These schools were boycotted by the majority of the settlers and plans were made to move the entire Mennonite population in the West Reserve to a new location. In 1919 Mexico was finally chosen as the destination and the first trainload left Plum Coulee in March of 1922. Within three years 3,200 had left. In some cases, whole villages were abandoned.

Many of the more liberal-minded Mennonites, as well as those who had become well established, remained in southern Manitoba. They were soon joined by *Russlaenders*; Mennonites from the old colonies in Russia. Twenty thousand of these refugees had fled the turmoil convulsing Russia after the revolution in 1917. The *Russlaenders* who settled in southern Manitoba generally preferred living on individual farms rather than in the traditional villages. As a result, many of the old communities soon disappeared. Today twenty villages remain in the West Reserve, of which half are located in the Rural Municipality of Stanley.

Following World War I, and especially during the Great Depression of the 1930s, economic growth and development in both the English and the Mennonite areas slowed considerably. After World War II, however, the expansive spirit of the earlier period was somewhat revived. Agricultural innovations altered farm organization throughout the district. Farms themselves increased in size as did farm buildings. Technical improvements revolutionized urban and rural buildings, as well as rural life in general. By 1930 central heating, indoor plumbing, electricity and improved insulation brought the comfort and amenities of urban house design to farm houses. The transformation of the countryside from bald uninhabited prairie and hills into neat farms and vibrant communities had taken only fifty years to complete.

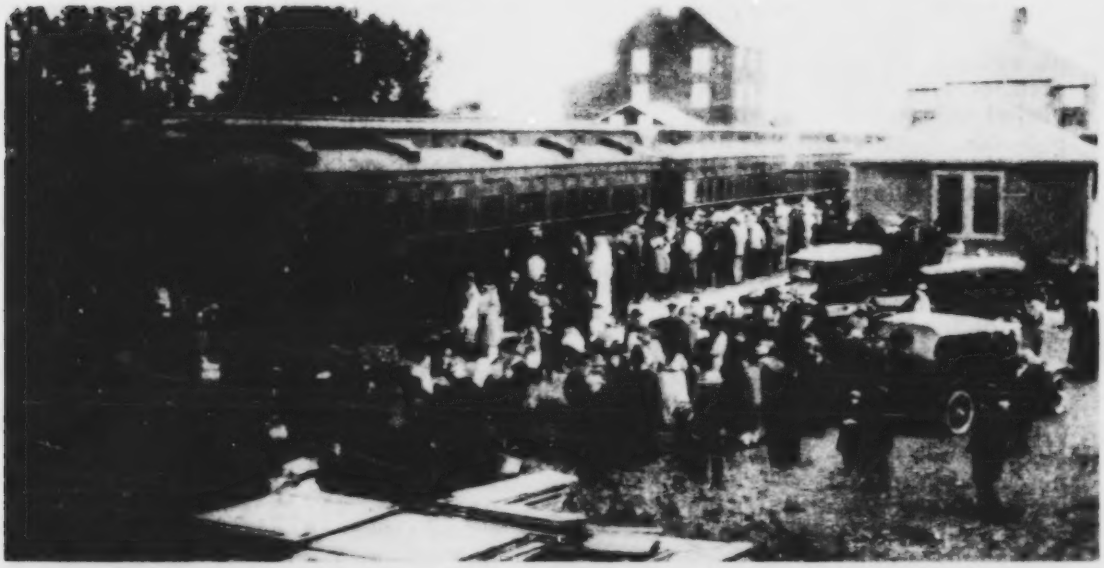


Plate 8. "Russlaender" Mennonites arriving in Altona, August 21, 1923. (Gnadenthal: 1880-1980: 38)

II. MENNONITE ARCHITECTURE IN THE R.M. OF STANLEY

The Mennonites, like most other early immigrant groups who settled in Manitoba, brought their building techniques and traditions with them. In Manitoba, the Mennonites were unique in their establishment of farm-villages and their construction of the unified house/barn unit, both the product of over 200 years of development in Europe. For almost half a century these settlements dominated the character and landscape of much of southern Manitoba.

Gradually, as the Mennonites were assimilated into the mainstream of Canadian society, their traditional way of life and manner of building was modified to conform to local Canadian conventions. Today less than twenty villages remain in Manitoba, and within these, only remnants of the early architectural designs survive to offer testimony to the early days of settlement. Over half of these surviving villages are to be found in the Rural Municipality of Stanley.

Traditional Mennonite architecture played a much greater role than simply one of providing accommodation for its owners and their possessions. It is an important part of Mennonite culture. To appreciate and understand the nature of these architectural designs and the role they played in Mennonite life in the province, it is necessary to know something about the origins of the Mennonite village in Europe.

A. European Origins of the Mennonite Agricultural Village

During the Protestant Reformation of the sixteenth century, a religious group called the Mennonites (named after one of their leaders, Menno Simons), was formed in the Netherlands and Switzerland. Like many other minority religious groups during this period, the Mennonites were often cruelly persecuted. Eventually, thousands fled to the sparsely populated lowlands of Prussia and Poland. Here they were welcomed by noblemen and landlords, anxious for peaceful and industrious residents to assist in the economic development of unproductive swamplands. The Mennonites were granted religious tolerance and long-term leases to land but they were not allowed to inter-marry or mix with the indigenous Catholic population. As a result the Mennonites began to develop their own separate and distinct cultural identity.

It was here, in the Vistula and Nogat River deltas of Prussia and Poland, that the Mennonite farm village had its origins. When they first arrived, the Mennonites found a number of medieval "swamp" villages still existing in the marshes. It was on the plan of these existing villages that they patterned their own settlements. Each farmers' land-holding was limited to a long rectangular strip which extended from the high ground along the river or canal banks back into the marshlands. Cultivation, land clearing and drainage progressed gradually from the farmstead into the hinterland until it was no longer economic to do so. As a consequence of this property division, the settlements were loosely organized with all the farmbuildings in a single long row with the narrow plots of land stretched out behind them. The basic appearance of these early Mennonite villages was not unlike the early riverlot settlements of French Canada.

Because the farmbuildings within these settlements could only be located on the few and narrow areas of high ground along the canals, dams and river banks, or on man-made mounds, multi-functional buildings became a necessity. The attachment of all farm buildings - house, barn and sheds - eventually became a distinguishing characteristic of these villages. This compact arrangement was not completely foreign to the Mennonites in any case. In the lowland areas of Holland, where many had originated, land had also been at a premium and a similar arrangement of buildings was common. By the 1700s, the Mennonites had transformed much of the swampy lowlands into productive farmland.

Using the diking procedures developed in the Netherlands, the Mennonites quickly began to prosper (Plate 9). Their growing affluence, however, soon aroused the jealousy of the Polish middle classes. By the 1770s, increasing discrimination in economic and religious matters prompted many Mennonites to make plans for another major move.

Hearing of their plight, Catherine the Great of Russia invited the Mennonites to settle the sparsely populated lands north of the Black Sea, recently won from the Turkish Empire. In return for their settlement in Russia, Catherine offered the Mennonites assurance of religious freedom, property ownership, and, as a pacifist group, freedom from military service. The first Russian colony, Chortitza, was established near the Dnieper River in 1788 (Plate 10). Twenty years later another major colony was started along the Molotschna River, 160 kilometres to the southeast. By 1835 Chortitza had 15 villages, Molotschna 58 villages, and several daughter colonies were in the process of being formed.

The Mennonites initially established the farm villages in Russia exactly as they had in Prussia and Poland. However, repeated attacks by the nomadic Tartar population in the region soon forced a transition from a loose to a compact village organization. Under the new circumstances the previous system of land ownership that permitted each farmer to work his own large field had to be reformed. To produce more equitable distribution of the land surrounding the community, all the fields belonging to a village were pooled, divided and equally distributed to each farmer (Plate 11). Individual families received several narrow fields of varying quality around the village, as well as a village lot where farm buildings and garden plots would be located. The linear arrangement of the dwellings was maintained, as was the attachment of the house and farm buildings. This unification of buildings was well suited for the small village lots and the whole structure could be easily secured from the inside to discourage thievery. Johann Cornies, a prominent Mennonite reformer active during the mid-nineteenth century, standardized the village plan further by estabishing rules for the location and construction of buildings, including churches and schools.

To ensure economic viability, and still maintain the small rural nature of the villages, the indivisability of property was adopted as a basic village principal. This prevented a farmer from dividing his land among his sons and reducing the farmland into uneconomically-sized units. Village population growth was accommodated, instead, by the creation of new villages.

Plate 9. Through their efforts in draining swamplands bordering the Vistula and Nogat Rivers, the Mennonites won the respect of the Polish and Prussian governments and earned greater religious freedoms.

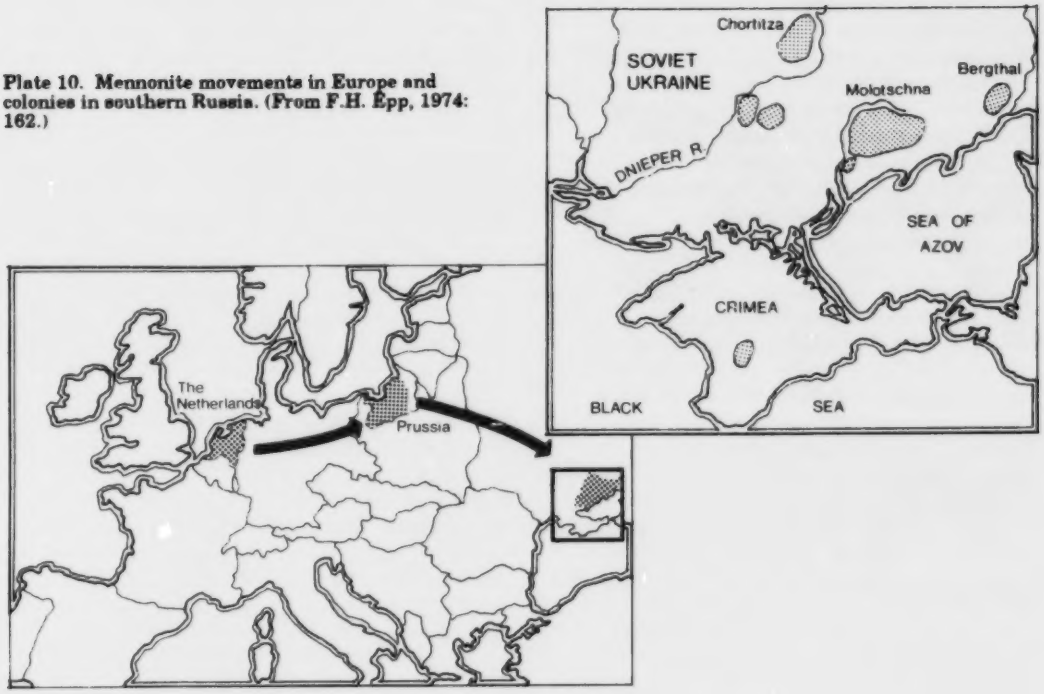


Plate 10. Mennonite movements in Europe and colonies in southern Russia. (From F.H. Epp, 1974: 162.)

In this way village size, lifestyles and traditions were maintained while allowing for the growth and well-being of the colony.

Under Catherine the Great, and her grandson Alexander, the Mennonites were granted, with only minor restrictions, self-government. Using the village as the basic unit of government the Mennonites formed their own system of administration, eventually establishing and operating their own schools, hospitals, orphanages and other social institutions. A village *Shult* or mayor was elected annually by a council made up of village landowners. He was aided by two elected assistants, the *Braunt Shult* or fire-marshall, and the *Hoad Shult* or herd-marshall, whose duties included among others, the administration of the village fire insurance system and the operation of the communal pasture. The village *Shulten* formed a district assembly called the *Gebietsamt* which elected an *Awa Shult* to oversee regional affairs and represent the colony before the Russian authorities.

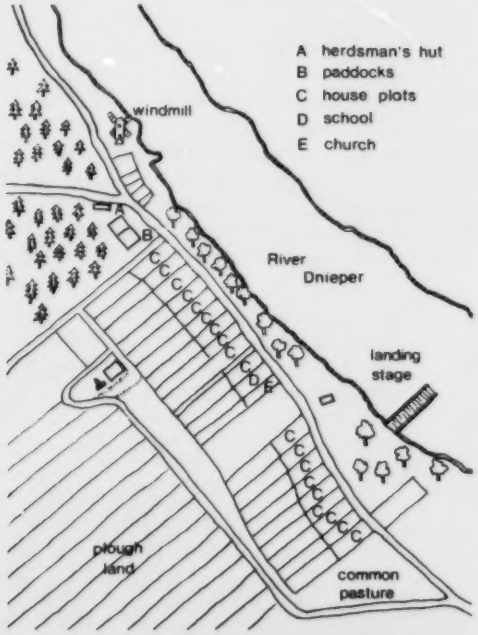


Plate 11. Village plan of the village of Insel-Chortitz, in the original Chortitza Colony. (Based upon a map in Osterwick 1812-1943. Clearbrook, B.C.: A. Olfert, nd. p.9.)

The church was intimately involved with most aspects of village life and usually only members of the church in good standing sat on the various councils.

The farm village and its related architecture clearly played a major role in the development and preservation of Mennonite religious and cultural beliefs. The close proximity of neighbours in the village contributed to a communal spirit as well as to social cohesiveness. The agricultural economic base of the villages allowed the inhabitants to enjoy an isolated but often fruitful existence, free from unwanted external influences. The conformity of architectural designs themselves reflected an appreciation for simplicity and order, and prevented social stratification based on the show of personal wealth.

Under this intricate system and with the benefit of rich farmland, the Mennonite colonies in Russia soon began to thrive. By the 1850s many of the early house/barn units were being replaced by more substantial brick and stone structures (Plate 12).

A few settlers even became successful entrepreneurs, owning factories and sometimes large farm estates. However, this prosperity, due to changing international politics was relatively short-lived.

During the early 1870s, the Russian government, alarmed at the rising power of her neighbouring German nations, set in motion a program to "Russify" her colonists. Laws were passed which required the use of the Russian language in administrative and official correspondence. Soon, Russian was a required subject in all schools. The passage of the Universal Military Service Act in 1874, finally forced many of the Mennonites to make plans for yet another move. Some travelled to the region east of the Ural Mountains in central Russia where the authorities were less concerned about their loyalties, but for most, North America was the chosen destination.

Within the next ten years, 18,000 - over one-third of the Russian Mennonite population - left for North America. Of these, eight thousand found their way to Canada and the new province of Manitoba.

Right: Plate 12. Typical brick house/barn unit in one of the more prosperous of the Russian villages. (Mennonite Heritage Centre Archives.)

B. MENNONITE VILLAGE DEVELOPMENT IN THE R.M. OF STANLEY

Plate 13. The first group of Mennonites to settle in the Canadian West arrived at Winnipeg in 1874 aboard the American steamship "International". (Provincial Archives of Manitoba)

In 1875, one year after the East Reserve was established, the first Mennonite immigrants arrived in the West Reserve. As in the East Reserve, the settlers immediately set about to re-establish the traditional order which had served them so well in Russia, and which had been quaranteed them by the Canadian government. One of the first and most important tasks they faced, after disembarking from the steamboat near Emerson, was the selection of the new village sites (Plate 13). While the women and children remained behind in temporary barracks, group leaders went out to investigate the land in the reserve. High ground in close proximity to a water source as well as the presence of well-drained prairie land for the production of crops and low-lying meadows for good livestock pasturage, were important considerations in choosing a village location. With these considerations in mind, the choice of the west half of the reserve was natural. The Pembina Hills spawned several flowing creeks and had abundant stands of timber. The prairie land to the east of the hills was fertile and well drained. Only one of the initial villages, Blumenfeld, proved to be poorly located and had to be moved when the site became too wet during the spring.

Although the Dominion Lands Act required that quarter-section homesteads be registered according to individual settlers, a special hamlet privilege granted to the Mennonites allowed them to pool the land around a village site and re-survey it in the traditional village pattern (Plate 14). Most of the farm-villages consisted of a single street with narrow building lots extending back along one or both sides of the street. In Stanley Municipality, the latter was by far the more common type. Arable land around the village was divided into long narrow strips or *Koagels* and distributed equally among the farmers according to quality and location. The poorer low-lying areas were reserved for the community pasture (Plate 15).

Within each village, lots were laid out so that the buildings of individual farm units were placed about sixty metres apart and about thirty metres from the street to provide ample space for trees, gardens, and fences. Building lots were also reserved, usually in the

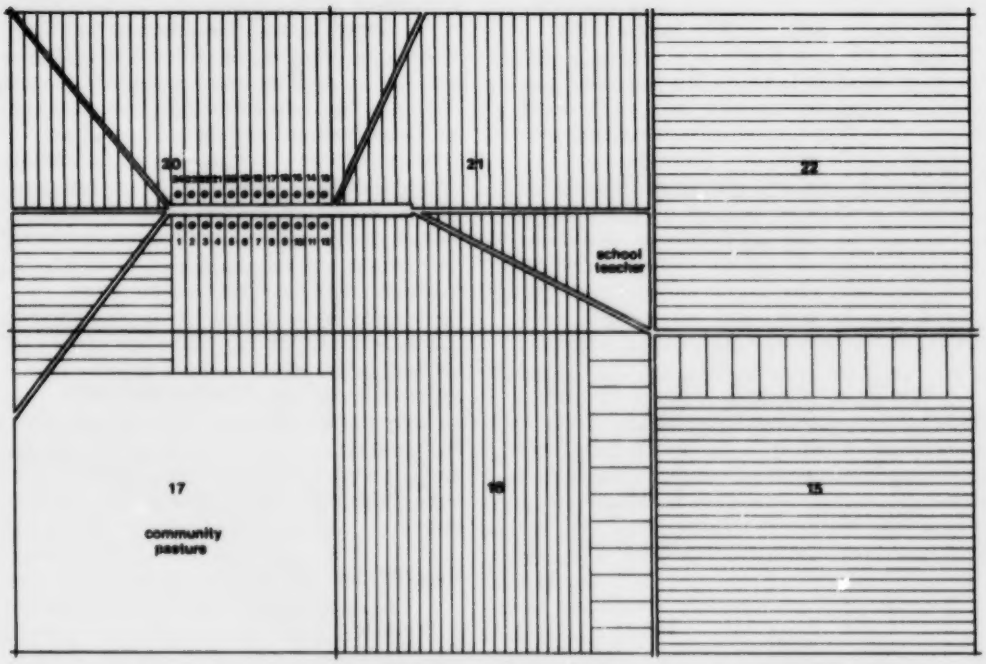


Plate 14. Original village plan of Blumenfeld, showing the field strips, village building lots and the community pasture. (MSTW Planning District Background Report: Rural Communities.)

Plate 15. An artist's depiction of a young Mennonite girl herding cattle in the village community pasture, ca. 1880. (Provincial Archives of Manitoba)

village centre, for schools and church buildings. Towards one end of the village, and in a few cases, along a short side-street, were the smaller lots of the *Anwohner* or non-farmer section. Generally, the homes of young married couples - still without farmland, tradesmen (such as shoemakers, tanners, watch-repairmen, and hat-makers), retired farmers, and the village herdsman's hut would all be located in this area. In later years this would also be the location of a general store/post office or blacksmith's shop.

The opposite end of the village street was traditionally reserved for the village windmill, necessary for grinding flour and sawing lumber, although mills were actually built in only a few villages, (Reinland and Reinfeld were two examples, Plate 16).

Plate 16. The Reinland windmill, one of the early landmarks in the West Reserve. Constructed by Johann Bergman in 1878-79, it was used for grinding wheat and crushing feed until it was dismantled at the turn of the century. (Reinland, 1976: 53.)

Pioneer Era

Traditional house/barn units were constructed in all of the villages but social and economic developments led over time to variations in design and methods of construction. In general these developments followed a recognisable pattern. The initial, pioneer, period lasted roughly seven years, from initial settlement in 1875 to the arrival of the railroad in 1882. Villages during this period were generally little more than a collection of crude, hastily constructed shelters and impermanent log structures. Agricultural production was at a subsistance level while early crop failures due to grasshopper infestations and early frosts forced many settlers to rely on government loans simply to survive.

Traditional Era

After these initial hardships, economic conditions improved rapidly. By the time the railroad arrived in 1882, livestock and crop production had increased to the point where all the government loans had been repaid, and new, larger dwellings were being constructed in all of the villages. With better agricultural yields and improved access to markets and suppliers provided by the railway, the communities entered a period of relative prosperity. During this, second, period of village development, lasting roughly from 1882 to 1900, village life and architecture designs generally followed traditional patterns. Large, well-maintained house-barn units were now set in shady tree-lined streets (Plate 17). Village administration and institutions followed the conventional *Shult* system, and for the most part, agriculture production still followed the strip-field system.

Transitional Era

By the turn of the century, however, change had come to many of the villages. Agricultural methods were revolutionized with the adoption of farm mechanization, and later the adoption of the public school system and municipal government demonstrated that many of the Mennonites were breaking with their past.

By 1900 most of the villages in the East and parts of the West Reserve were abandoning the strip-field system, and farmers had begun to move out of the villages to farm individual homesteads, a practice better suited to mechanized farming. In the R.M. of Stanley, where the most conservative *Altkolonier* group had settled, traditions were not so readily abandoned. However, in time they too came to terms with the new ways.

Many of the Mennonite leaders felt that these social changes had become unacceptable and in 1916 plans were made to move the entire Mennonite population in Manitoba to new colonies in Mexico. The first trainload left four years later, and by 1925 over 3,200 had left the reserve - less than 1000 Mennonites chose to remain. The villages were drastically affected - in some cases entire communities were abandoned. Only the timely arrival of the *Russlaenders* - Mennonites from the old colonies in Russia fleeing the turmoil of the Russian Revolution - saved many of the remaining villages in West Reserve from vanishing entirely.

Modern Era

By the late 1920s, the social makeup of the West Reserve population, new and established, had been so altered that traditional life-styles had largely lost their significance and architectural customs were disregarded. In the remaining villages and on the individual farmsteads, during this period, farm buildings took on a transitional, and by the 1930s, a contemporary appearance.

Although the three major stages of village development and related architectural types can be clearly distinguished in the surviving villages in the R.M. of Stanley, the nature and timing of each period often differed, and generally overlapped with each other depending upon the time of settlement and the economic progress of individuals. At any one time villages could contain buildings from several different periods. However, each period was characterized by specific building types, thus lending themselves quite easily to individual consideration.

Plate 17. Within fifteen years of their establishment, many of the West Reserve villages featured large traditional design house/barn structures and shady tree lined streets. (Mennonite Heritage Centre Archives)

C. PIONEER ERA SHELTERS AND STRUCTURES (1875-1880)

After arriving at their designated village site, while the surveying of the village lots was being completed and supplies and materials gathered for more secure accommodation, many of the Mennonites found shelter in tents they had purchased during their journey. Others were forced to simply endure the elements until the first crude dwellings were completed; a task which often took several weeks.

These first dwellings were usually small and hastily erected. Like other pioneer groups in Manitoba, the Mennonites used materials at hand including soil, sod, timber and grass to construct a temporary shelter in which to pass the first winter. In the West Reserve, the Mennonites constructed several types of initial structures: sod huts known as *Semlins*, thatch huts or *Sarais* and occasionally sod-roofed log cabins.

The Semlin

The sod *Semlin* was by far the most common structure built during the first few years (Plate 18). The same type of shelter had also been used during the settlement of the Russian colonies a century before. Although similar in construction to sod huts built by other settler groups on the prairies, the *Semlin* adhered to traditional Mennonite planning in that it often was divided into two sections - one for the settlers and the other for the livestock. The consequent concentration of body heat helped to keep out the cold and made tending the animals easier during the winter months. Also, it was easier to construct than two separate structures.

The *Semlin* was made by digging a pit to the depth of a metre and building a wall of sods about a metre high around the excavation. Poles, cut in the Pembina Hills, were extended across the walls and covered with sod to make the roof. The average size of these dwellings was four and one-half metres wide by ten metres long (15 by 35 feet). The family section occupied slightly more than half of the structure. Often, this area was lined with shiplap boards purchased at Emerson. Later, these were saved and reused in the permanent home. The *Semlin* proved to be a relatively warm shelter, and for the settlers it was a cozy refuge from the winter blizzards that raged across the open prairie.

The Sarai

Occasionally a farmer chose to build the *Sarai*, essentially a steeply pitched thatched roof which rested on the ground (Plate 19). The gable-shaped structure was about eight metres square, five and a half metres high at the peak, and was supported by long poles. Shiplap was sometimes used to line the family portion, and in a few cases this area was lined with logs.

Plate 18. A reconstructed semlin, located at the Mennonite Heritage Village at Steinbach, Manitoba.

Plate 19. An early sarai. This type of shelter was an alternative building type to the semlin, but was not as warm and therefore not as common. (Provincial Archives of Manitoba)

The *Sarai* was not as common as the *Semlin* in the West Reserve for it had been used by the first settlers in the East Reserve in 1874 and had proved to be much colder than the *Semlin*. However, a number of settlers used this type of structure as a temporary stable for the livestock.

The Sod-roofed Cabin

Other Mennonite pioneers constructed simple, sod roofed log cabins often with attached stables (Plate 20). Like the other shelters, construction was simple and straightforward. Walls were built of thin round logs, connected by simple saddle notches and thickly plastered with clay. Usually, the roof consisted of a ridge pole supported by vertical timbers at either end of the structure. Thin rails were then placed on this and these in turn were covered with sod. Small glass windows and lumber from Emerson, enough for a door or perhaps a floor completed the structure. On occasion the walls were finished with a coating of whitewash. This protected the plaster and improved the appearance of the structure.

A few settlers constructed separate structures for the livestock, but as a contemporary account by Klass Wall who arrived in 1876 indicates, these first barns were often not as well constructed as the dwellings:
"We also made somewhat of an excavation for our cattle barn. We erected the walls with split logs and put earth around them. It is sixteen feet long and sixteen feet wide. But its roof is only of hay, without spars and laths because of inadequate time, for sometimes it was already getting quite cold." (Reinland 1976:86)

None of these initial structures exist today. The Mennonite pioneers hoped that the first shelters they built would be temporary and so they were not intended to last. The materials themselves ensured that within a few years the structure would begin to deteriorate.

Plate 20. Most of the early Mennonites in the R.M. of Stanley obtained logs for constructing their shelters from the Pembina Hills. A few followed the example set by the Southern Ontario settlers living there and built themselves small, sod-roofed log cabins. (Reinland, 1976: 53.)

D. TRADITIONAL ERA HOUSE/BARN UNITS: 1878-1900

Early Structures (1878-1885)

House/barn Form

The initial shelters constructed by the Mennonites usually were replaced within a few years by more secure structures. Although these new structures invariably followed the traditional house/barn design of the Russian colonies, there was still neither the time nor the materials available for the construction of large permanent buildings with carefully worked details. Many of these first house/barn units and especially the barn sections were small and hastily constructed (Plate 21).

The house and barn were joined end to end, in the traditional manner, to form a long, single structure. The building was, as a rule, set perpendicular to the village street. Both house and barn always faced either east or south regardless of the side of the street on which they were located.

House Floor Plan

The floor plan of these early homes usually consisted of four rooms; the *Groote Shtov* (large room), the *Tjleene Shtov* (small room), the *Fae T'Hues* and *Alt T'Hues* (front and back hall) (Plate 22). The *Groote Shtov* doubled as the living room and bedroom for the parents and infants. The *Tjleene Shtov* and *Alt T'Hues* were used as childrens' bedrooms and the kitchen was usually located in the *Fae T'Hues*. The number of rooms often varied in these early houses, with one or two walls being added or removed depending upon family size and resources.

Construction

The house invariably was constructed of logs and covered with a thatched roof as milled lumber was still unavailable or unaffordable. Because the main building material in the Russian colonies, for many years, had been brick, the Mennonites in Manitoba were unfamiliar with log construction techniques and had to rely on examples and advice provided by neighbouring English settlers. As a result, the majority of the early house/barn units in Stanley Municipality were built using the dovetail or a variation of the saddle notch method, both popular with the Anglo/Ontarian settlers in the region. For the same reason, the Mennonites in the East Reserve used the *pièce-sur-pièce* or post-and-fill method of log construction commonly found in the neighbouring French and Métis settlements along the Red River.

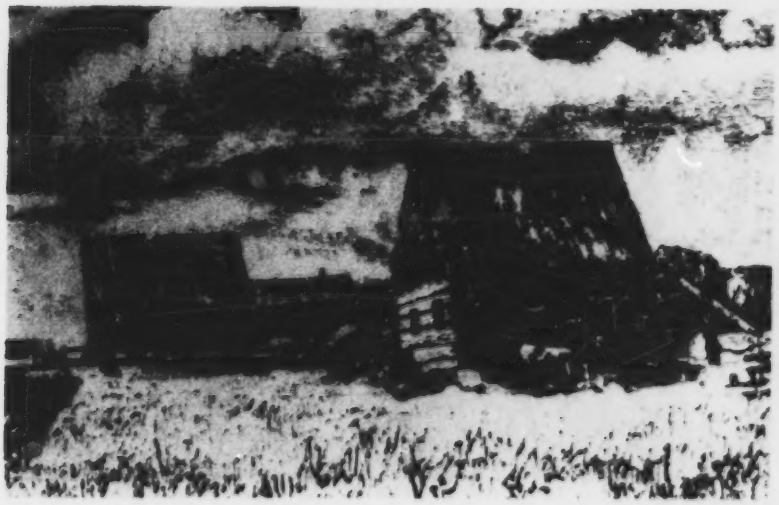


Plate 21. Early Mennonite homes in the West Reserve, as depicted by a newspaper artist, ca.1878. (Provincial Archives of Manitoba)

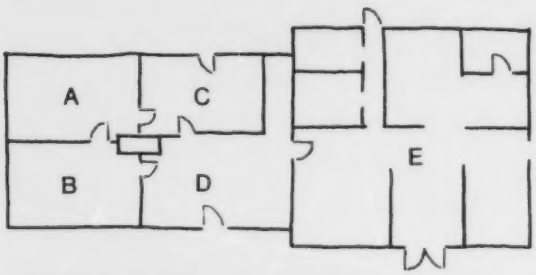


Plate 22. Floor Plan of a typical house/barn unit: A- Tjleene Shtov; B- Groote Shtove; C- Alt T'Huse; D- Fae T'Huse; E- Shtall.

Fortunately, several early log structures still survive in the R.M. of Stanley, although they are rapidly deteriorating. As one would suspect from descriptions of pioneer Mennonite life, these log buildings seem to have been relatively crude and hastily built. One example, built around 1876 in the village of Hochfeld and still occupied, has logs that were sawn smooth on the inside but left round on the exterior side (Plate 23). In this example saddle notches were used at the corners. In 1985, this structure was moved to the Mennonite Village Museum in Steinbach and is in the process of being restored.

Theissen House, Osterwick

A rare example of post and fill construction still exists in the village of Osterwick (Plate 24). This technique had the advantage of incorporating short lengths of timber which made handling and actual construction much easier than the other methods. In this case the timbers used for the uprights were squared and attached to sill and top plates with a simple mortise and tenon notch. The horizontal filler logs were left in the round and simply wedged between the uprights. Post-and-fill construction usually entailed more careful construction; the short filler logs were cut with a tongue that fit into a groove cut into the vertical post. In addition, diagonal bracing at the corners of post-and-fill structures lapped across the post and beam, strengthening the whole building. In this case, however, the diagonal braces were not lapped over the filler logs. Instead, tiny pieces of log were simply stuffed into the small triangular opening (Plate 25). A thick coating of mud plaster applied to both sides of the wall helped keep the filler logs in place.

Reimer House

Another early house, constructed around 1878 and now located at the Pembina Valley Threshermen's Museum near Winkler, exhibits the more commonly used dovetail method of log construction (Plate 26). With this method the logs were hewn square and the corner notches expertly cut allowing few spaces between the logs. This building also features a variety of carefully constructed joints which suggest that despite its early

Plate 23. Peter Wiebe residence, Hochfeld, ca.1876.

Plate 24. Former Jake Theissen residence, Osterwick, ca.1878

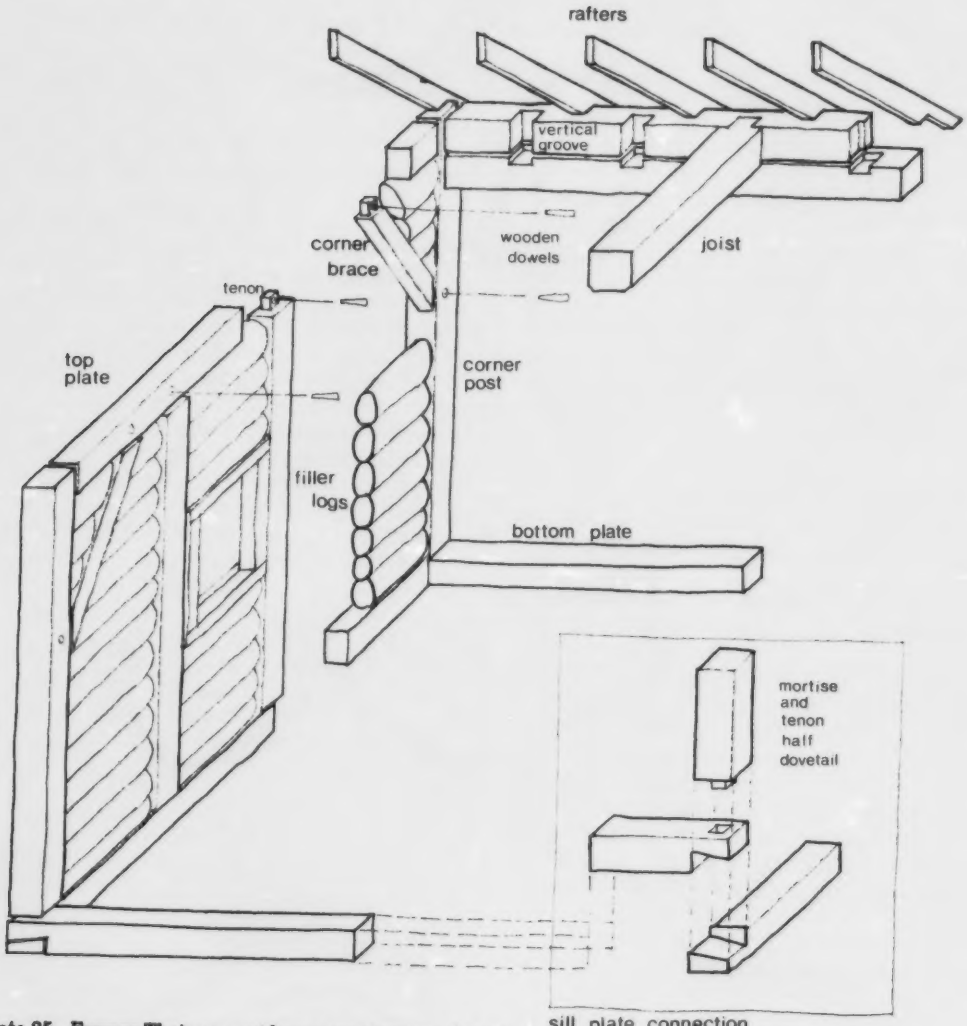


Plate 25. Former Theissen residence: construction details.

Plate 26. The majority of early log houses featured the dovetail method of log construction. This example, now a museum piece, is one of the few remaining good examples in the municipality.

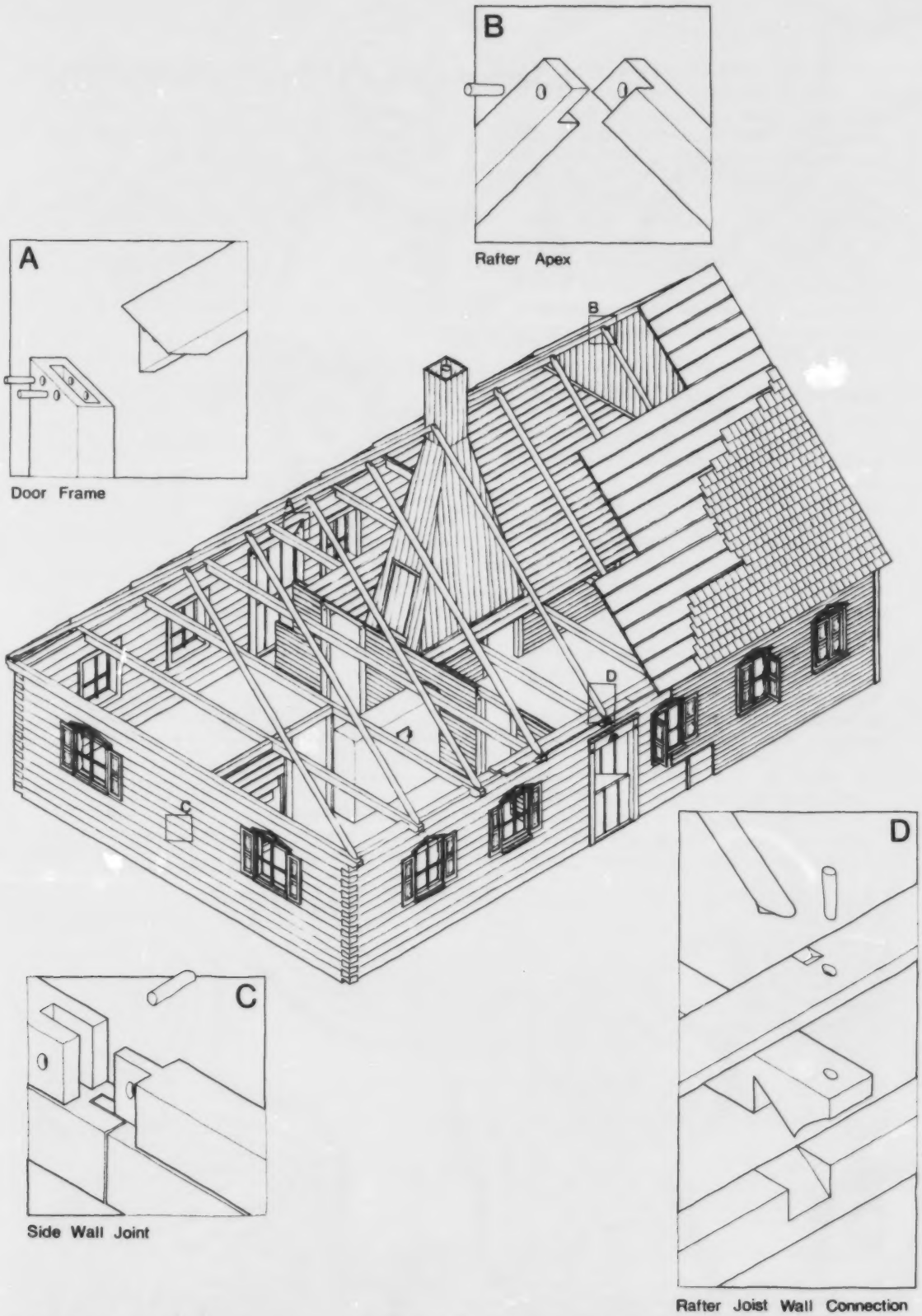


Plate 27. Dovetail log house: construction details. Traditional features like the wooden shutters, brick heater and attic smoker in the illustration, although not currently in the building, were likely once present.

construction date it was well built and intended to last for some time (Plate 27). As in most of the early log structures few nails were used in its construction; wooden dowels were used at all the major joints. Although the roof is now sheathed with wooden shingles, the presence of log rafters suggests that it originally had a thatch roof. Although the interior arrangement appears to have been altered, much of the basic structure remains unchanged, witness to the skill of its builder.

Mud Plaster Walls, Thatched Roofs and Earthen Floors

Although basic construction methods varied, most of the early log homes were very similar in appearance. Walls were plastered inside and out with a mixture of clay and straw to which a layer of whitewash was applied, hardening the surface and giving it a more finished appearance. The thick plaster also served to insulate the building, keeping it warm during the winter and cool during the summer months. Roofs were constructed of grass thatch obtained from the edges of sloughs or creekbanks. Initially, holes were simply left in the roof for smoke from the cookstove to escape, but before long tin stovepipes were introduced. Often the floors of early homes were of earth, hardened with sour milk and woodshavings. Cut lumber was used sparingly, usually for the ceiling, gable ends, doors, and occasionally for a floor. Since hinges, latches and furniture were normally homemade from logs, the only additional cost, besides lumber, was the cost of a few nails.

Early barns

Barns were generally added a few years after the house was completed. The few head of stock kept during the early years were housed in the initial sod or thatch shelters until a more secure structure could be built. None of these small early barns still survive in the study area, however photographs suggest that many of these consisted simply of a small stable area with hay storage in the loft above (Plate 28). It is likely that both the timber frame construction and design of these early barns were similar to the larger traditional style barns, constructed during the 1880s, though they were somewhat more hastily and crudely constructed.

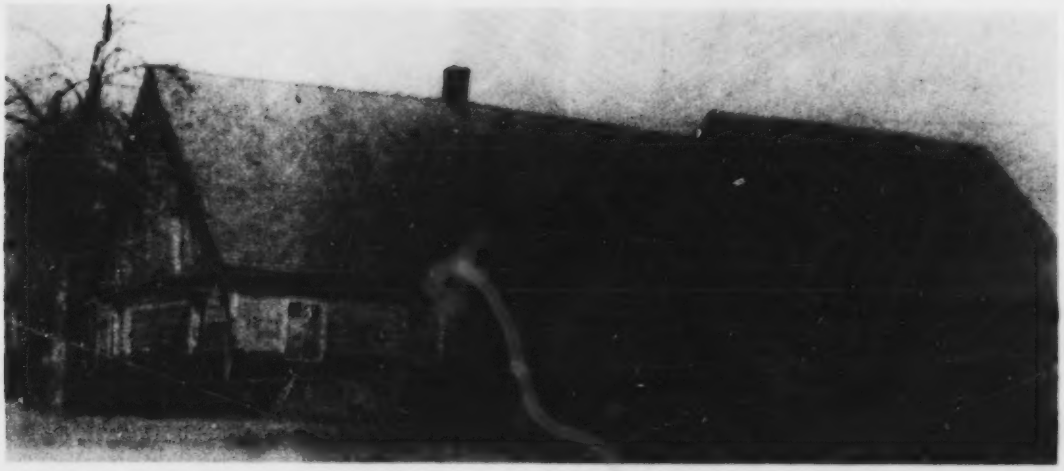


Plate 28. An early house/barn unit, ca.1878. The wooden shingles and drop siding are later improvements to this structure, which clearly exhibits the low ceiling and steeply pitched roof which was characteristic of all the early house/barn units. Note particularly the small barn section in this example. (Winkler, 1982: 162)

Later Traditional Period Structures (1885-1900)

Depending upon the care with which they were constructed, and the economic progress of the settler, most of the early house/barn units were replaced within ten years of their construction. The earlier structures usually were dismantled to make room for the new house at the front of the yard lot because this, by tradition, was where a Mennonite house was located. As the necessary time and resources generally were now available, the new house/barn units were large and carefully constructed with close attention given to many of the traditional elements such as floor plan and interior fixtures (Plate 29). Like the earlier units, the house and barn section often were constructed separately.

Construction

While houses built during the 1880s generally were still of log construction, those built during the 1890s featured a light timber frame or sometimes a stacked-lumber system more commonly used in the construction of cribbed grain elevators (Plates 30 and 31). Wood frame construction was generally not used until after the turn of the century. During this period roofs sheathed with wooden shingles began to replace thatch and, as rapid run-off of rain was no longer critical, usually this was accompanied by a slight lowering of the roof line and slope. Horizontal wood siding, which eliminated the regular repairs necessary to maintain mud-coated walls, increasingly became common as did wooden storm shutters (Plate 32). During the winter months these often were kept closed, especially at night, to help retain the interior heat.

Floor plan

These later houses usually featured a multi-roomed floor plan based closely on the traditional Russian model (Plate 33). The house was divided into two equal parts. In the front half of the house, towards the street, were one or two bedrooms for the girls and smaller children, as well as the parents' room which often doubled as a living room. In the rear half, closer to the barn, was the main kitchen/dining area, a large utility room which often doubled as the boys' bedroom, the pantry where the stairs to the basement were usually located, a small entrance hall in the front of the building and a small cooking room in the centre of the building which opened onto the kitchen/dining area and had two large open windows to let in light. Located between the pantry and utility room was the *Gang* or hallway with doors at either end which separated the main living area of the house from the barn. The staircase to the attic was usually accessed from this passageway.

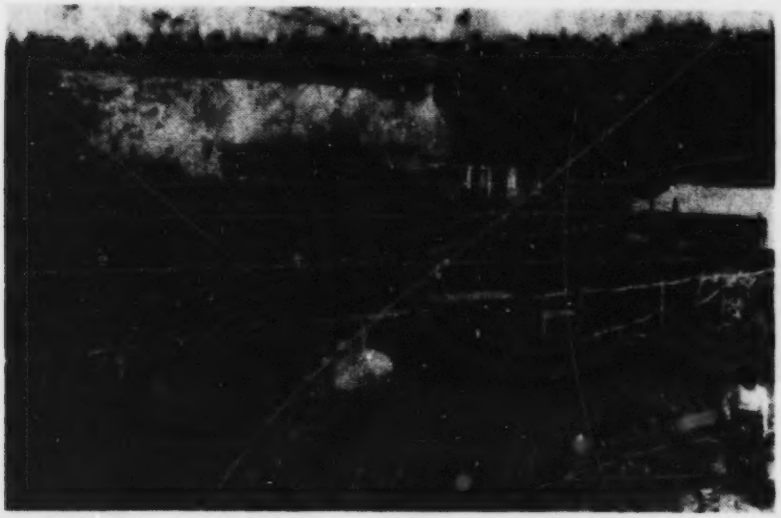


Plate 29. Isaac Wiens farmstead, Rosenbach, 1895. Winkler, 1982: 25.)

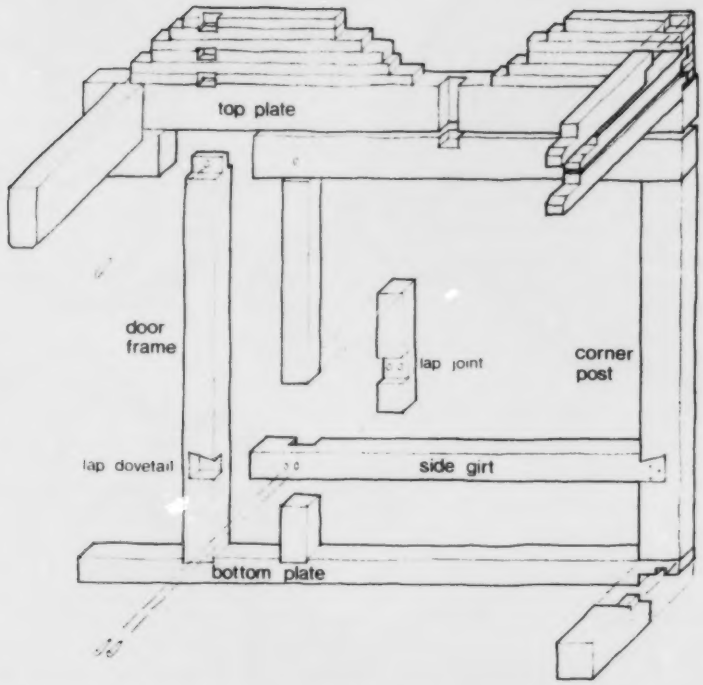


Plate 30. C. Unrau residence, village of Chortitz: construction details.

Plate 31. Corner detail: crib wall construction.

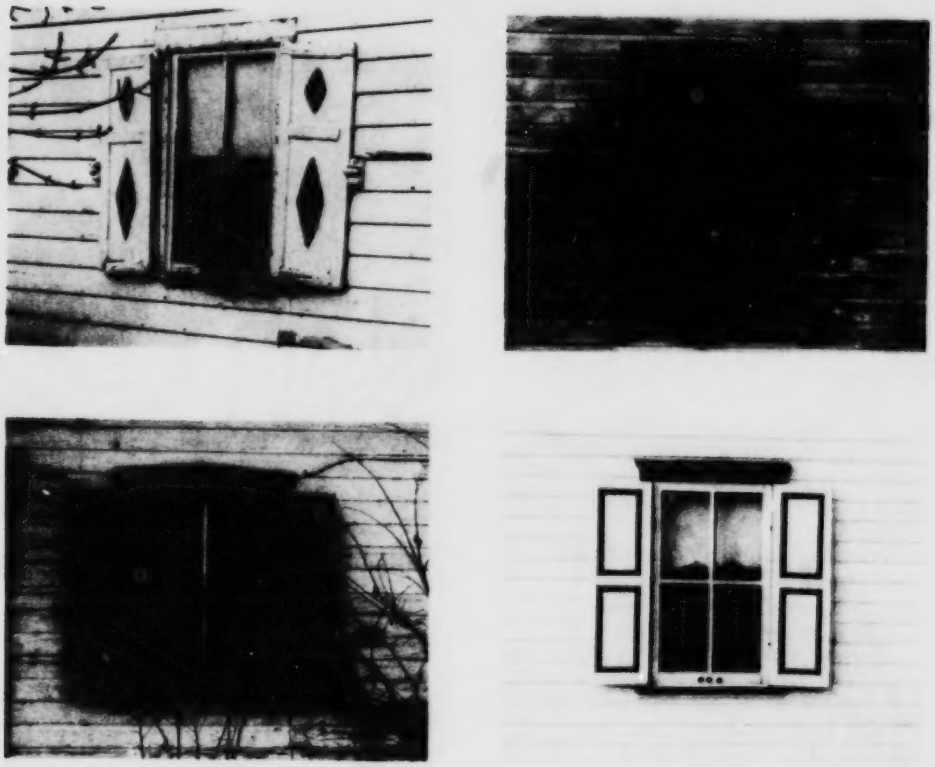


Plate 32. Mennonite houses constructed before the turn of the century were characterized by exterior wooden shutters.

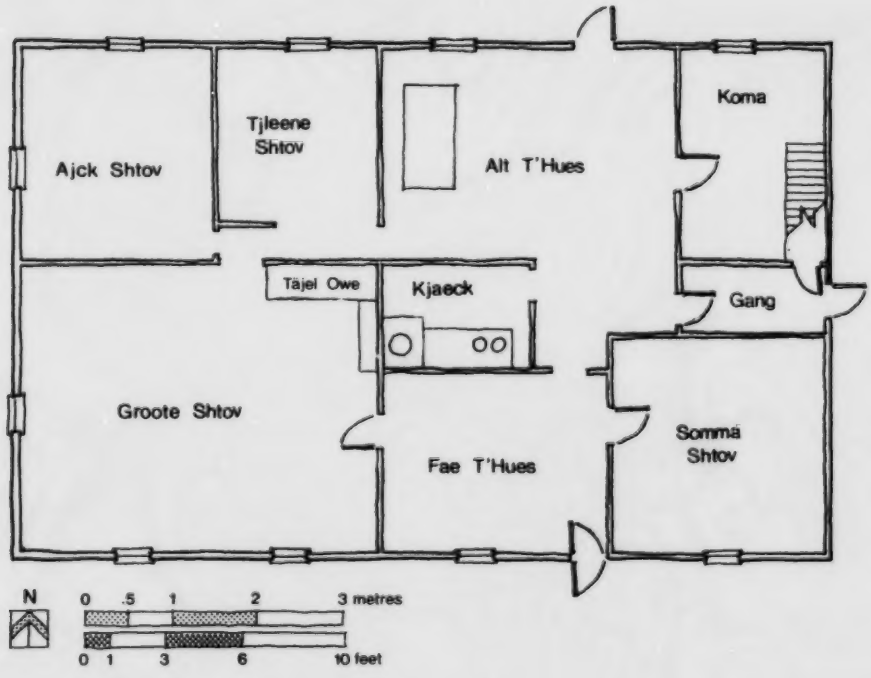


Plate 33. Typcial floor plan of a traditional Mennonite house.

Interior features

Above the ceiling of the cooking room, in the attic, a large tapering chimney or *Rajka Koma* was often constructed. This chimney served a double purpose. It not only kept sparks from flying out too quickly and igniting the roof, (this was especially important when thatched roofs were common), but it also could be used as a smokehouse for curing meats. The chimney usually was about two metres square at the bottom. Access to it, for cleaning or inserting meat, was gained through a large metal door. None of the remaining house/barn units in Stanley Municipality still have either the central cooking room or the smoke chamber above it; the only known Mennonite house/barn with these features is located in the village of Neuhorst in the R.M. of Reinland (Plate 34). This structure was recently demolished.

The interior walls of the new homes were initially lined with shiplap, but in later years this was often covered with wainscott panelling and wallpaper (Plate 35).

Plate 34. Many of the traditional Mennonite houses had smoke chambers built into the chimney above the kitchen area for curing meats.

Plate 35. Interior of one of the better preserved early Mennonite homes as photographed during the 1950's. (Provincial Archives of Manitoba)

Plate 36. Former Heide residence, village of Hochfeld: interior view showing exposed joists, wainscotting and doorways leading to (left to right) the pantry, the attic and the barn.

Plate 37. The "Glauss Shaup" was a standard fixture in most Mennonite homes.

The ceiling joists, which were invariably exposed, were usually cut square and the bottom corners bevelled (Plate 36). This simple bevel was actually one of the few decorative features in the largely utilitarian design of the house. Another standard interior fixture was the *Gauss Shaup* or china cabinet built into the wall of the *Groote Shtov* next to the brick heater (Plate 37). Finally, in the few homes where some of the original walls remain, such as the Wiebe house in Hochfeld, the wall separating the *Groote shtov* from the *Ajck Shtov* features an interesting tongue and groove construction with the uprights possessing the same bevelled edges as the ceiling joists (Plate 38).

The large brick heater, or *Tajel Owe* located in the centre of the building, was an item of great importance and could be found in most of the dwellings constructed during this period. A portion of it extended into several of the rooms in the front half of the house, and as a result, it acted as an efficient central heating system, (Plate 39). Though used primarily for heating, it had a return-flu and often a space on top of the fire box which could be used for cooking. Because of its large size and brick construction, it usually kept the house warm even if stoked only twice a day. It was fired from the kitchen and worked equally well with a variety of fuel. During the early years, ample firewood could be obtained from the Pembina hills, but by the 1890s this source ran out and the Mennonites resorted to the use of *Mest sooden*, or manure bricks, a type of fuel which had been used for a time in Russia.

To prepare the bricks, moist manure and straw were spread on the ground to a depth of about one foot. Horses were then walked over this until it was well mixed and fairly compact. The mixture was allowed to dry for a few days, after which it was cut into squares and piled in such a manner that air could circulate through it while the drying process was completed (Plates 40 and 29).

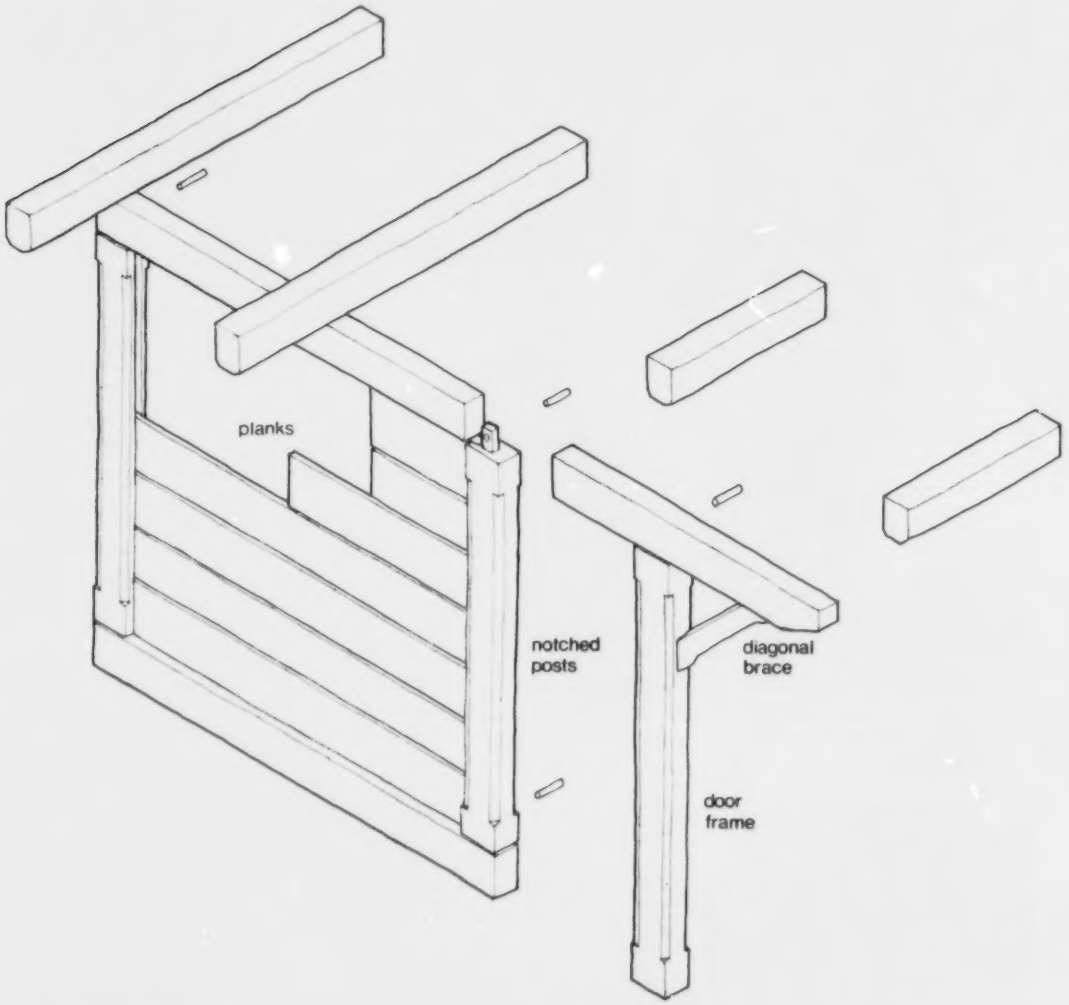


Plate 38. Peter Wiebe residence, Hochfeld: wall construction detail.

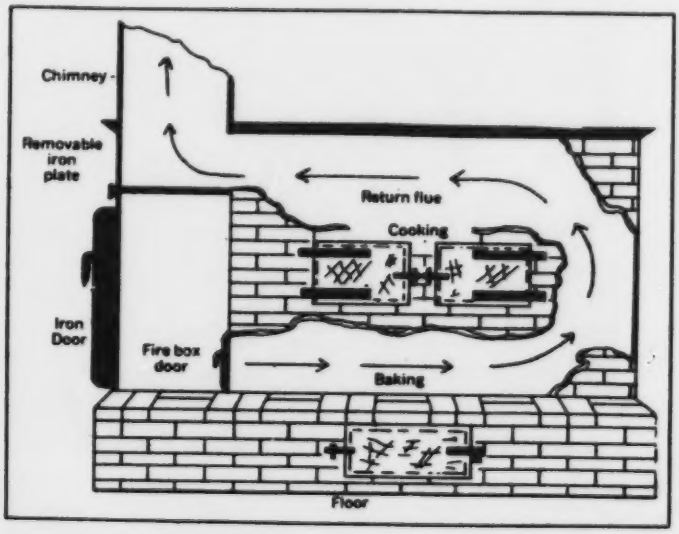


Plate 39. Typical Mennonite brick heater. Most of these units, were given an exterior coating of plaster and whitewash. (Mennonite Village Museum, 1984: 13.)

Fuel made in this manner was cheap, odourless and provided a slow but adequate heat. Manure bricks were used till the turn of the century when coal became the standard type of fuel, although during the 1930s and early 1940s they were again used for a time. Only four of these traditional brick heaters are known to survive in the R.M. of Stanley (Plates 41 and 42).

Plate 40. For many years, "Mest Sooden" or manure bricks were a commom source of fuel in the West Reserve.

Plate 41, left: View of a typical brick heater, unobstructed by the walls which allowed part of the heater to extend into, and therefore heat, several rooms at the same time.

Plate 42. Brick heater in the home of Mr. and Mrs. H. Ens in the village of Reinland.

The Traditional Style Barn

Form

The barn section of the house/barn units constructed during this later period was, like the house section, modeled after the designs used in the Russian colonies. It invariably was much larger than the house and, although the size and floor plan varied according to construction date and economic resources of the owner, usually it consisted of three major sections. These were the *Shtaull* or main stable area, the *Sheen* or threshing area and the *Owesied* for grain storage and the raising of poultry and hogs (Plate 43).

As a rule the basic structure was slightly wider than the house, extending approximately half a metre beyond it on each side. Also, the walls and ridge of the roof were about a metre higher than the house although the slope of the roof tended to be the same. The barn was of timber frame construction and usually sheathed with vertical siding. Like the house section, thatch was the common roofing material during the 1880s and early 1890s, but by the turn of the century wooden shingles and horizontal siding were becoming more common.

Floor Plan

The stable area of the barn always was adjacent to the house. The interior arrangement, although varied, usually consisted of a central aisle with doors at either end and stalls along either side; cow stalls along one side and horse stalls along the other. Two additional doors were located along the front and rear walls near the dividing wall between the barn and house. Light for the stable was provided by a row of small windows along the length

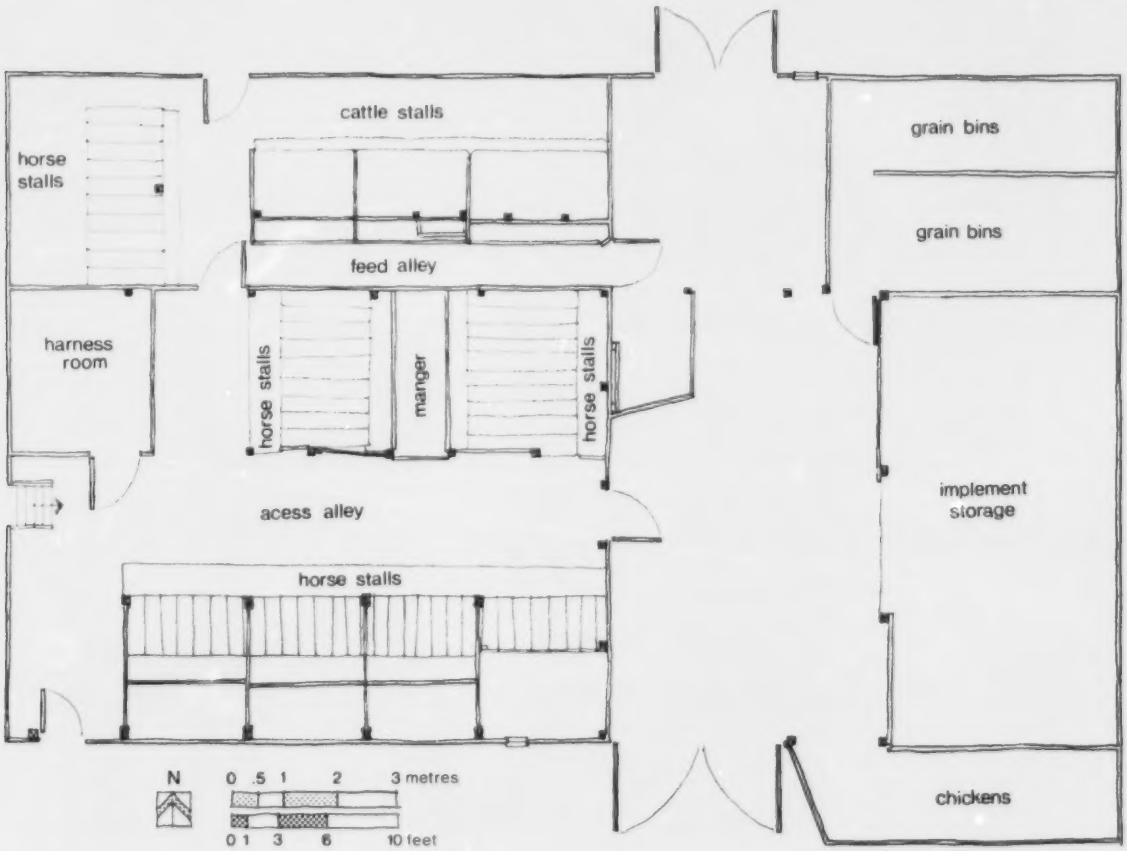


Plate 43. J.F. Ens barn, village of Reinland, ca.1885: floor plan. This structure is one of the few well preserved Mennonite barns in the municipality.

of the front of the barn just below ceiling level. Because sunlight entered the room from only one side, the stalls located along the opposite wall often set were sideways, so that the animals would not shade themselves while feeding. The majority of the stalls in the Mennonite barns were for horses, which were the main source of farm power until the 1930s. Cows were raised purely for domestic use and only a small number were kept at one time. Another common feature of the stable was a small storeroom such as the one located in the Ens barn in Reinland. This room, called the *Saelen Koma*, was commonly used for storing harnesses, hand tools, and miscellaneous small items (Plate 44).

The *Sheen* traditionally was the area where the threshing of grain was conducted. It consisted of two sections: a large open area where the threshing floor was located, and an adjacent storage area; the lower level of which was used to store the various types of grain and a loft area above where the straw was stored for use as livestock bedding. This section of the barn was characterized by two large doors which allowed a team and wagon to be driven directly into the area (Plate 45). Also, because the stable loft or *Behn* overlooked this alleyway it was the usual location from which the hay wagons were unloaded. An additional entry to the *Behn* was via a small door positioned above the stable windows at the front of the structure.

Although present in many of the barns constructed in the study area, the *Sheen* section soon took on a different function than that it originally intended. By the time the Mennonites who settled in Manitoba could afford to construct large traditional barns, steam-powered threshing machines were becoming available. As all threshing activities were now conducted outside, the *Sheen* was no longer required and was put to use as an extra storage area for hay and equipment.

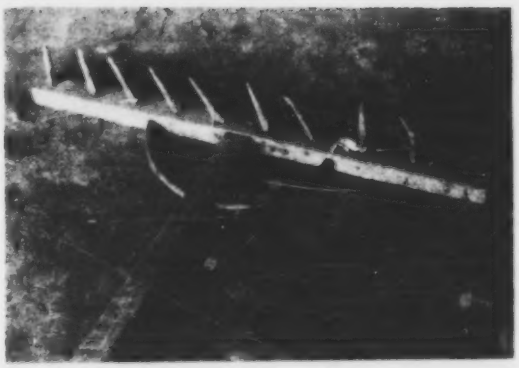


Plate 44. Early handmade tools: top to bottom - a bucksaw, a harness repair vice and a garden rake.

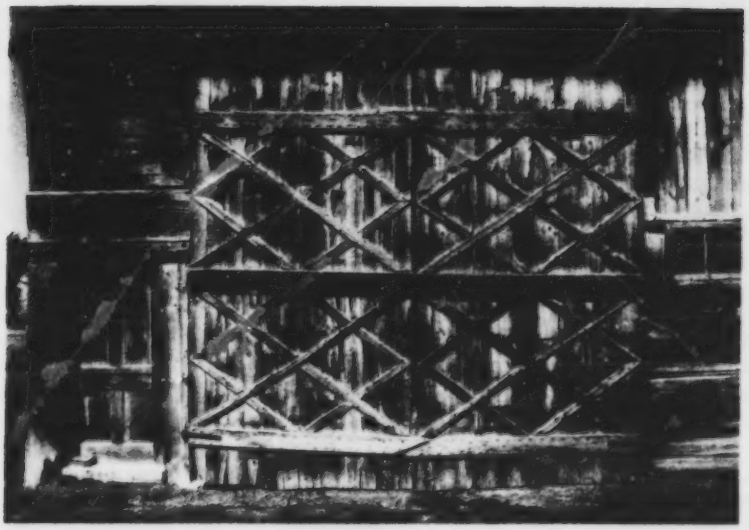


Plate 45. Typical "Sheen" doors. The criss-crossing pattern was typical of Mennonite barns in both Prussia and Russia and was found on virtually all traditional style barns in Manitoba.

In the Ens barn, a cutter, wagon, and miscellaneous other items are still being stored in this area, as they were in years past (Plate 46).

The *Owesied* was a section created by the continuation of the roof, almost to the ground. As a result, it often was only two or three metres wide. One long continuous *Owesied* section along the rear side of the barn was most common, although occasionally this was divided into two separate sections by a second set of large doors giving access to the *Sheen* and which allowed a wagon to be driven directly through the barn. Also, a number of barns had an additional short *Owesied* on the front of the barn (Plate 47). The primary purpose of the *Owesied* was the storage of livestock feed, seed grain and fuel, as well as housing poultry and hogs. In some cases, however, the slope of the roof on the rear *Owesied* was reduced, allowing for a much wider space, and in these cases, the portion located adjacent to the stable area was used for extra horse and cattle stalls (Plate 48).

Another common feature of many of the Mennonite barns was the *Sheua*. This was a large shed roofed section attached to the far end of the barn and used for machinery storage or as a fowling and calving area (Plate 49).

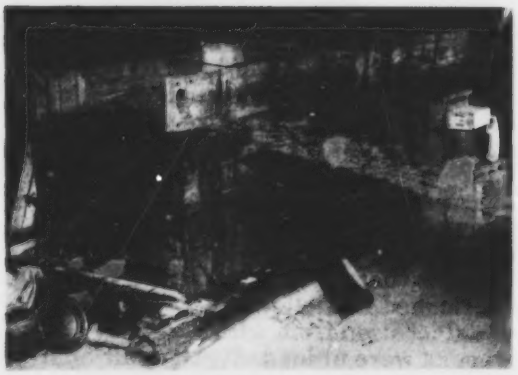


Plate 46. The "Sheen" area in many Mennonite barns was used to store items such as wagons and cutters.

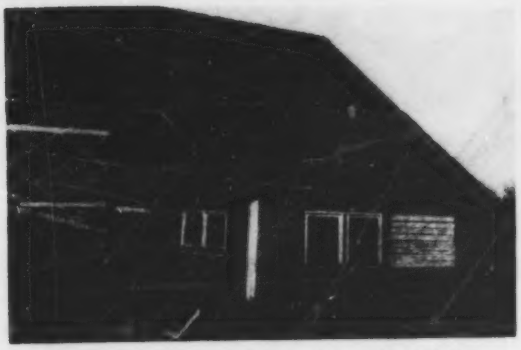


Plate 47. D.D. Heppner barn, village of Reinfeld. Because of its south and east exposure, the front "Owesied" section of the barn was often used to house poultry.

Plate 48. Hiede barn, village of Hochfeld. A number of barns in the municipality had wide "Owesied" sections, part of which acted as a second stable area.

Plate 49. P.A. Remple barn, village of Neuenburg. Although not part of the traditional barn design, a rear "Sheua" section was often added to the barns.

Apparently, this section was not commonly found on Mennonite barns in Russia, but, by the turn of the century it had become a standard feature of many Mennonite farmyards in the West Reserve.

A final, yet important, characteristic of most Mennonite barns was the *Braunt Lada*, or fire ladder, and the *Booshoake*, or fire-hook, both of which were used for removing bags of grain from a burning loft or for pulling down a burning wall or roof (Plate 50). These items were a strict requirement of the Mennonite fire-insurance program during the early years of settlement, and they were usually hung on the front wall of the barn, either above the row of stable windows, or on the wall of the front *Owesied*.

Barn construction

In addition to its exterior appearance, the traditional Mennonite barn was distinguished by its heavy post-and-beam interior framework. Although some of the mortise and tenon joinery was similar to that used in southern Ontario style barns, the design of the framework clearly reflects the northern-European roots of Mennonite building techniques (Plate 51).

Each set of posts and connecting beams which traversed the width of the barn was commonly known as a bent. Each bent was assembled on the ground and raised into place, much like strut rafters are today. Typically each

Plate 50. Detail of a hand-forged "Booshoake" or fire hook. This once common item was used for pulling down burning buildings and, thus, preventing fires from spreading to neighbouring structures.

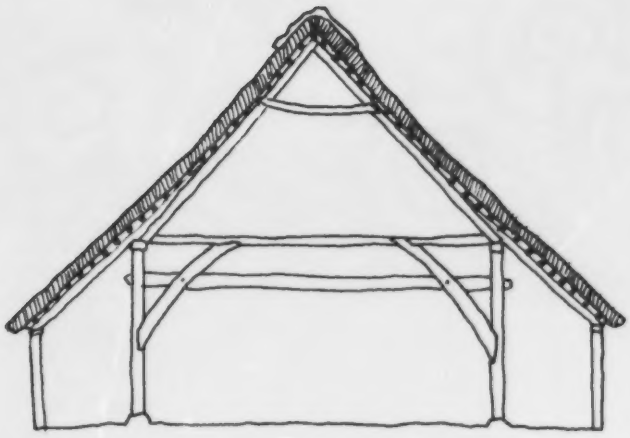


Plate 51. Section from a medieval Danish barn. During the seventeenth century Mennonites in the Polish and Prussian colonies adopted framing methods commonly used in Denmark and other northern European countries. This same method of framing was used extensively in later colonies in Russia and Manitoba. (T. Faber, A History of Danish Architecture.)

bent in the Mennonite style of barn consisted of 200 x 200 mm (8" x 8") posts which extended from a large sill beam at ground level to the height of the exterior wall, which was usually about three metres high. Similar sized beams, which acted as ceiling joists, were connected to each set of posts about one metre from the top. These connections were supported by diagonal sway braces. After all of the bents were raised into position, they were secured by a plate beam which spanned the full length of the structure, and acted as a seat for the rafters which were raised last (Plate 52).

Depending upon their location within the structure, additional posts and beams were added to this basic bent design. In the stable, approximately every fourth bent had an extra joist or tie-beam connected to the top plate. Invariably, these were strengthened with a continuation of the lower sway brace. After the bents were raised, connecting beams were also positioned beneath the joists along either side of the central alley and supported by posts at various locations (Plate 53). A third tie-beam was often added to the bents which were located at the ends of the structure as well as those on either side of the *Sheen* alley. These bents also had additional posts and beams positioned below the main joints to act as a frame for wall boards and doors (Plate 54).

Standard mortise and tenon notches were used at all the perpendicular joints while an unusual type of formed lap-notch was used in all the diagonal joints (Plate 55). This type of notch, in Manitoba, appears to be exclusive to structures of Mennonite origin, and was no doubt transplanted from Europe as was the entire barn design. All the major joints were secured with wooden pegs. Like the more conventional mortise and tenon joints, the Mennonite lap joints were usually expertly cut and fitted. Examples were found where even a paper-clip could not be forced into the joint seam.

Unlike the southern Ontario style barns in Stanley Municipality, bents in the Mennonite barns were positioned quite close together, usually one and a half metres apart, and as a result, as many as twenty individual bents were used in the construction of a typical Mennonite barn, as opposed to four to six bents in a typical southern Ontario style barn.

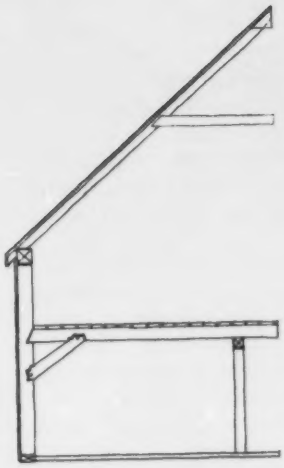


Plate 52. Standard bent design commonly found in the stable section of most Mennonite barns.

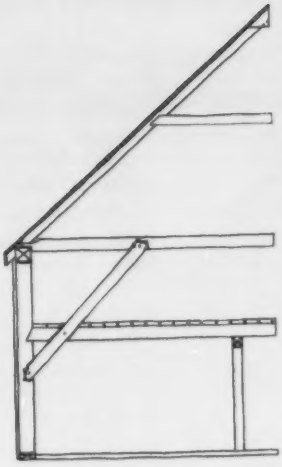


Plate 53. J.F. Ens barn, village of Reinland: barn bent.

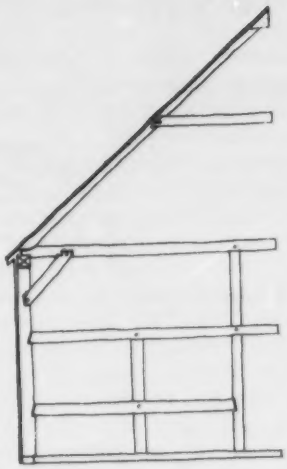


Plate 54. J.F. Ens barn, village of Reinland: barn bent.

Construction of the *Owesied* sections of the barn were much less complicated. The outside wall of the *Owesied* consisted of 125 mm posts or 50 x 150 mm (2" x 6") studs which rested on a sill beam at one metre intervals. They were joined by a top plate of two 50 x 150s, and the distance from this wall to the main barn wall was simply spanned by 50 x 200 mm rafters. Most of the connections in the "Owesied" were nailed.

During the early years of the traditional period, the barns usually were sided with vertical board and batten planks and the roofs sheathed with grass thatch. Foundations usually were loose fieldstone and the floors simply dirt or loose planks. By the late 1890s, however, horizontal drop siding and wooden shingles were increasingly being used as sheathing material as well as concrete for foundations and floors.

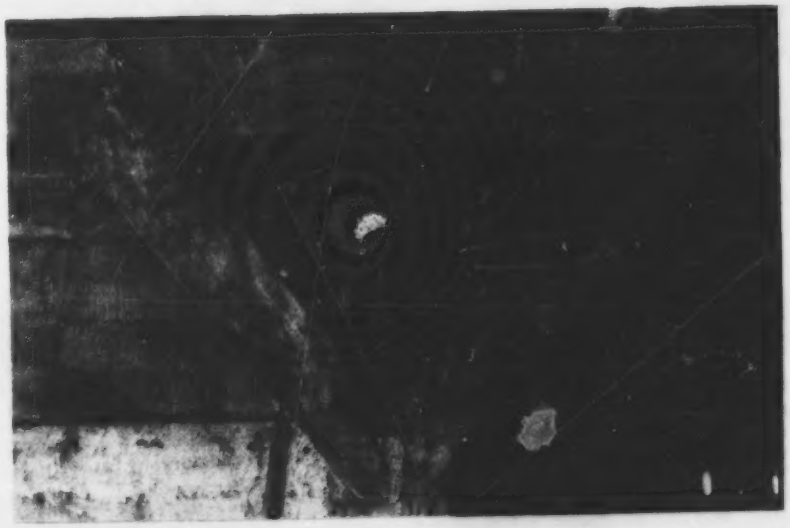


Plate 55. The sway braces in most Mennonite barns featured an unusual lap notch.

E. TRANSITIONAL ERA HOUSE/BARN UNITS: (1900-1925)

Around the turn of the century, as the Mennonites in Manitoba began to be assimilated into the mainstream of Canadian society, strict adherence to traditions began to wane. This was reflected not only culturally, as more Mennonites began accepting municipal government and public schools, but architecturally as well. The adoption of farm mechanization was especially disruptive. The *Raine* or strip field system proved to be unsuited to mechanization and, as residents began to move out to individual farmsteads, many villages began to break up. Moreover those Mennonites who did move onto farmsteads rarely chose to construct the customary house/barn units, but instead erected separated structures of contemporary design.

House form

The more conservative Mennonites who remained in the villages, tended to continue constructing attached units. While the general shape and exterior appearance of the house usually was retained, a number of modifications began to be introduced. One of the most notable was the re-orientation of new homes so that they now faced the village street resulting in a "T"-shaped plan. This arrangement was looked upon as being more attractive, and it improved hygiene by further separating the barn from the house through use of a small connecting link. Often this link was the rear portion of the original house which was retained when the new one was constructed (Plates 56 & 57).

Plate 56. Henry Ens residence, village of Reinland. After the turn of the century many Mennonites broke with tradition and constructed houses which faced the street.

Plate 57. Henry Ens residence, village of Reinland. The rear portion of the original house/barn now serves as a link between the barn and the new house.

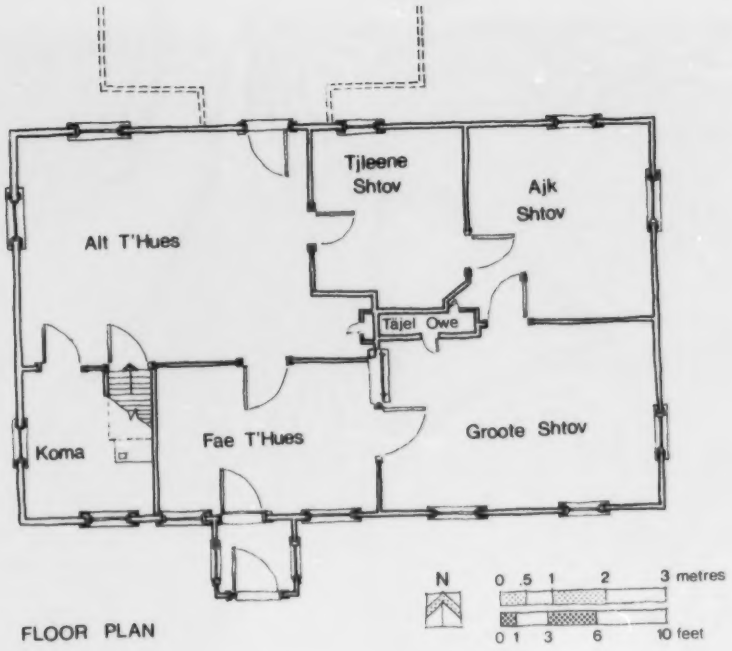


Plate 58. H. Ens residence: floor plan.

Floor plan

These new arrangements resulted in a slightly modified floor plan in the new homes. The interior *Gang*, or connecting alleyway, was no longer necessary and was eliminated. The *Somma Shtov* often was removed from the plan to enlarge the kitchen area, as was the small cooking room in the centre of the building. In a few cases dormer windows were installed in the upper storey and the space used for bedrooms. This allowed the enlargement of the *Ajck Shtov* by reducing the size of the *Tjleene Shtov* which generally became the washroom. The new *Ajck Shtov* generally became the parents' bedroom, and the *Groote Shtov* was now used exclusively as the living room (Plate 58). Similar internal changes were introduced to older houses being renovated at this time.

Few of the homes built after 1900 included the traditional central brick heater, as coal and oil-burning furnaces were increasingly being installed in the basements. This also eliminated the traditional smoke chamber in the attic. As a result smoke houses were often constructed outside near the summerkitchen and this proved to be more efficient and convenient.

Transitional Style Barns

Barns constructed during this period also reflected a growing acceptance of contemporary designs. The heavy timber framework of the earlier barns was replaced with a light timber framework. In such cases, traditional bent designs and joinery were generally still used, although in a more simplified manner (Plate 59).

By 1910 many barns were being constructed entirely of frame lumber, and it was at this time that a number of basic design changes began to appear. In many Mennonite farmyards, separate outbuildings were now being constructed for poultry, hogs and grain storage; the *Owesied* sections were no longer required and were excluded from the new barns being constructed. This in turn affected the basic fenestration pattern of the barn. Many barns now featured larger, separated windows on both sides of the structure, rather than the traditional single row of small windows along the front. Also, the adoption of the hay sling, during this period, affected both roof shape and rafter design. To accommodate use of the sling, the area directly beneath the roof peak had to be free from obstruction. In some cases,

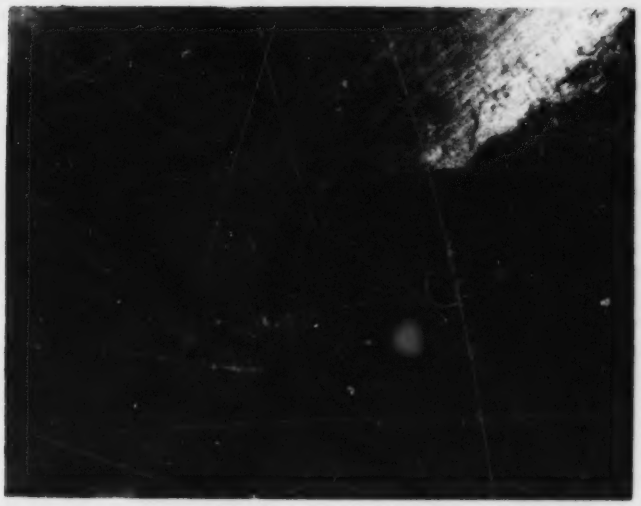


Plate 59. M. Heide barn, village of Hochfeld. ca.1912. Many of the barns constructed after the turn of the century featured a light timber framework, more simplified joints and nailed connections.

this was achieved by simply replacing the rafter purlins with two diagonal braces (Plate 60). In other cases, the entire roof was replaced with a more contemporary, gambrel shaped roof, which was self-supporting and had a high volume storage capacity (Plate 61). Finally, during the early 1920s the Mennonites in the Municipality of Stanley district increasingly constructed houses and barns which were detached.

By the late 1920s, barns, as well as homes, were almost entirely of contemporary design and construction. Traditional elements were not completely abandoned, however. Until recently vestiges of traditional Mennonite design were often incorporated into structures, including the use of window shutters, large *Sheen* style doors on the barns and outbuildings, and the occasional attachment of house and barn via a connecting link (Plate 62).

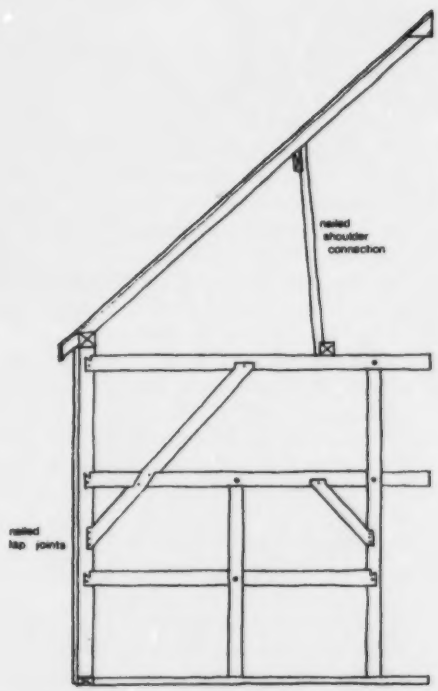


Plate 60. With the adoption of the hay sling, shortly after the turn of the century, an open span type of rafter was required, which resulted in the modififfcation or complete removal of the original barn rafters.

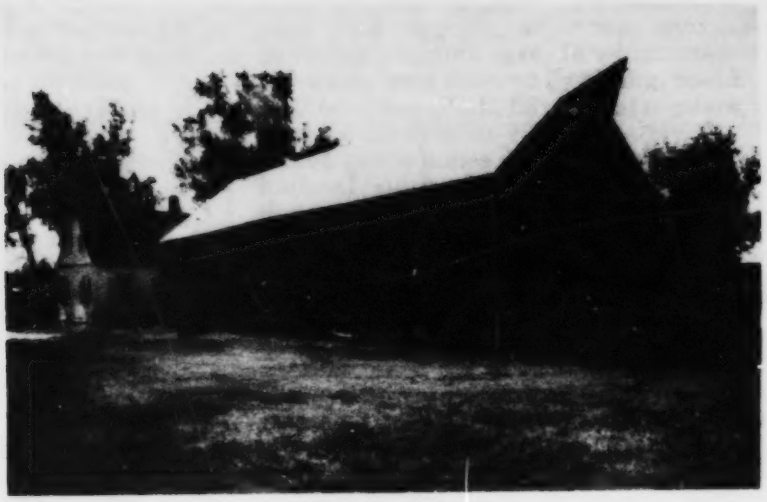


Plate 61. Jacob Peters barn, village of Reinland, 1912. The protective peak extension over the sling tracking mechanism was an innovation.

Plate 62. Petkau farmstead, village of Reinland. (Reinland, 1976: 105.)

F. ANCILLERY FARMYARD STRUCTURES

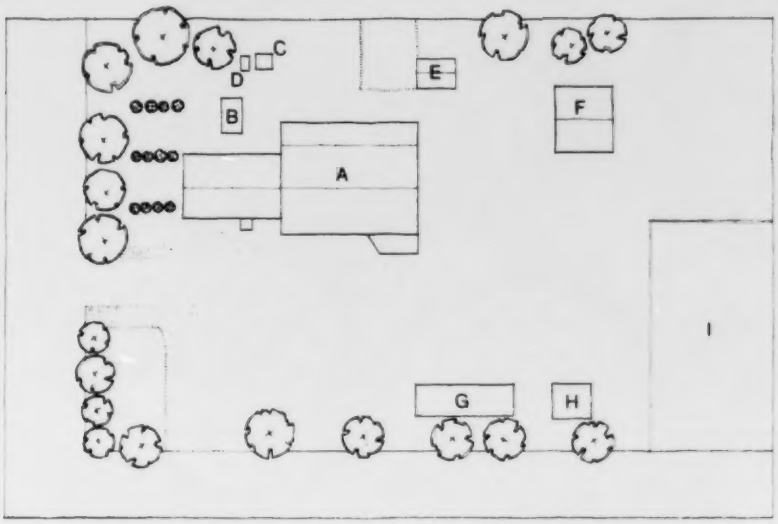


Plate 63.
Typical Mennonite yard plan:
A. Main house/barn unit
B. Summer kitchen
C. Bake oven
D. Smoke house
E. Chicken coup
F. Granary
G. Implement shed
H. Hog barn
I. Cattle pen

The traditional Mennonite house/barn unit was essentially a self-contained farmstead. It combined under one continuous roof a large residence plus facilities for horses, cattle, hogs, and poultry as well as storage areas for hay, feed, and farm implements. During the early years of settlement, when only a few head of livestock were kept and crop acreages were still small, there was little need for other farm buildings.

As the Mennonites became more established, however, and with the adoption of mechanized farming methods during the 1890s, additional facilities were required and a variety of small separate farm buildings began to appear. Included among these new structures were summer kitchens, smoke houses, outdoor ovens, granaries, implement sheds, chicken coops and hog sheds. Throughout the Mennonite villages in the R.M. of Stanley, and likely in the adjacent R.M. of Reinland as well, these outbuildings not only exhibited common designs, but were often placed in a similar position vis a vis the other farm buildings (Plate 63).

Summer Kitchens

The *Somma Kjaeck*, or summer kitchen, was one of the earliest outbuildings to appear in the farmyard. They were a common feature in the yards of the Mennonite villages in Russia and as soon as the Mennonites became established in Manitoba they began to appear here as well (Plate 64). The traditional location for the *Somma Kjaeck* was across the yard facing the front of the house. Many of the Mennonites, however, chose to locate it behind the house. This was only a short distance from the kitchen entrance and consequently a more convenient location.

The *Somma Kjaeck* actually served a variety of purposes. Its primary use was, naturally, for the preparation and cooking of family meals during the warm summer months. The transfer of food preparation out-of-doors allowed the house to remain comfortably cool and relatively free from insects. It was also used from time to time during the summer as a laundry room, a canning

area, and often as an extra bedroom for the children. During the winter months it served as the storeroom for the winter's supply of cured and fresh meats which were hung from the ceiling and allowed to freeze (Plate 65).

The planning and construction of these buildings was straightforward. Because space was only needed for a stove, table, and a cupboard or two, the majority of summer kitchens were simple one-room gabled structures. Since most of the summer kitchens were not added to the farmstead until the 1890s, they usually were of frame lumber construction. None of the remaining *Somma Kjaecken* in the study area are known to be of log construction. One in the village of Osterwick however, has a high, steeply-pitched roof. This suggests that it may once have had a thatch cover in which case the walls, now covered by siding, could well be of log (Plate 66). In later years, some of the *Somma Kjaecken* were joined to the house with an enclosed hallway which often doubled as a dining area (Plate 67). A few had dining areas added to the rear of the structure.

Approximately eighteen of these structures remain in the R.M. of Stanley, most are in good condition. While a few are still used for their intended purpose, the majority are simply used for storage.

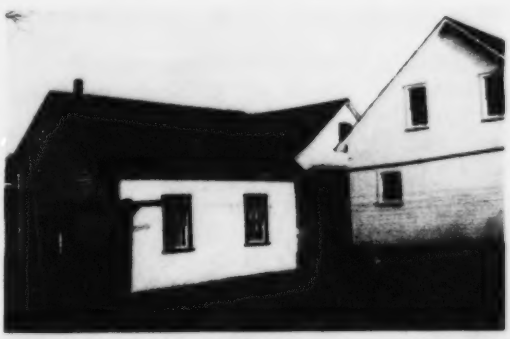


Plate 64. The "Somma Kjeck" or summer kitchen, like this example in the village of Friedensruh, was one of the earliest outbuildings to appear on the farmyard.

Plate 65. This summer kitchen in the former village of Kronsfeld, near Haskett, was enlarged with a shed-roofed addition.

Plate 66. Fehr residence and summerkitchen, village of Osterwick.

Plate 67. Jacob Peters residence and attached summer kitchen, village of Reinland.

Bake Ovens

The main brick oven in the house, by virtue of its design, gave off a great deal of heat. This was a welcome feature during the winter months, but it left the house uncomfortably hot during the summer when bread had to be baked. Therefore, as soon as the settlers became established, many of them constructed outdoor ovens commonly known as *Shtroo Hieten* (Plate 68). A common location was at the rear of the house, near the summer kitchen.

The outdoor ovens often varied slightly in size and construction. Many were small vaulted roof structures about 1 x 2 metres in size and 1 metre high with a large cast iron door at the front. They were usually of brick construction over which a thick coating of mud plaster was applied to help retain the heat. A final coating of whitewash was often applied to protect the plaster from rain. In later years a few ovens were covered with small gable roofs for further protection from the elements.

The *Shtroo Hiet* was preheated using a variety of fuels, including straw, wood, and *Mest Sooden* or manure bricks. Once fired the brick-lined walls retained the heat for hours and could sometimes be used several times without having to be reheated. Bake ovens fell into disuse with the adoption of modern wood burning kitchen stoves after 1900 and by the 1950s had all but disappeared. Not a single original example is known to still exist in any of the surviving villages in Manitoba. The only known location of a typical Mennonite *Shtroo Hiet* is a reconstruction, located at the Mennonite museum in Steinbach (Plate 69).

Plate 68. A typical Mennonite bake oven, in this case featuring a flat, rather than a vaulted top.
(Blumenfeld: Where Land and People Meet, 1981.)

Plate 69. A reconstructed Mennonite bake oven. The protective wooden roof was not a common feature.

Smoke Houses

Pork was the staple meat for many years, and every fall, shortly after freeze-up, several families would combine their efforts and butcher a number of hogs for the winter's meat supply. Pork chops and roasts were pickled in salt brine or frozen outside. Other meats, such as hams and pork sausage, were usually smoked.

During this annual event, the men cleaned and cut the meat, made the various types of sausage, and smoked the meat. The women and children, in addition to providing meals, made the year's supply of lard by melting down the fat. They also cleaned the intestines for use as sausage casing and prepared the various cuts of meat which were used in the making of head-cheese. The daylong bee was also an important social event and was usually the occasion for story telling and traditional song.

There were two types of facilities used for smoking the meat. As noted earlier, many of the homes had small smoke chambers built into the chimney above the kitchen where the curing was done (Plate 34). These attic smokers, however, had a limited capacity, were inconveniently located, and required a great deal of time and heat to properly cure the meat. Thus, larger families found it more convenient to construct separate smoke houses or *Rajka Koma* outdoors. Because one or two of these generally served the needs of the whole village, they were not as common as bake ovens. The smoke houses that were built were generally located on the rear side of the house, or towards the back of the yard near the granaries.

There are at least three outdoor smoke houses still remaining in the municipality. The most interesting one is located in the village of Hochfeld (Plate 70). Constructed of solid brick, it is 1.8 x 1.8 metres in size and stands 3.5 metres tall. Its pyramidal roof is constructed of lumber and sheathed with split shingles. Iron rods, upon which the meat was hung, were attached to the interior walls at various heights. To operate the smoker, various cuts of meat were hung at different levels, depending upon their size, and a slow fire kindled on the ground. The smoke was allowed to fill the structure, and eventually filter out the top. Access to the smoker was obtained through a large steel door at the front of the structure.

Another example in the village of Neuenburg is of similar size and design, but of wood frame construction. In this case the pyramidal roof is capped with a tall wooden chimney (Plate 71).

Plate 70. Brick smoke house located on the Weiber farmstead, village of Hochfeld.

Plate 71. Wood frame smoke house located on the P. Suderman farmstead, village of Neuenburg

With modern methods of storage and easy access to commercial supplies of meat, the hog butchering bee is no longer common. A few Mennonites continue the tradition, however, producing the same varieties of sausage that made the district famous for many years.

Wells

Although most Mennonite villages were located and oriented to take full advantage of the creeks that flowed through the district, domestic supplies of water were usually obtained from wells. Because of the close proximity of the Pembina Hills, the ground water table in most of the villages was near to the surface and the wells provided a reliable source of good quality water.

Initially, a single well, usually located at the end of the village street, served the needs of the entire village. But within a few years individual families began to construct their own wells. These early wells were dug by hand and cribbed with logs. Water was drawn by use of a long balance beam. One source suggests that crude wooden pumps were also used during the early years (Plate 72). Many of the crib wells were later covered over with wooden platforms and roofs and water drawn with the use of a pulley and rope (Plate 73). Around the turn of the century, many Mennonite families had new wells drilled and cast-iron hand pumps installed. A few of these later wells were connected to windmill-powered units for labour free operation. Hand pumps and crib wells were in general use until the early 1950s, when modern electric plumbing was installed in most of the homes. Although rarely used, a few of the early hand pumps can still be found in some of the villages.

The traditional location for the well was close to the front entrance of the barn. As a result of this, the barn had to be meticulously cleaned of manure every day to prevent seepage and contamination of the water. The fact that no cases of typhoid were ever reported in the West Reserve, suggests that this duty was rarely neglected. This apparently dangerous location nevertheless had its advantages. Many of the Mennonites enclosed the pump with small sheds attached on one side to the barn. The daily water supply could then be obtained without having to leave the main structure, something which was especially appreciated during the cold winter months.

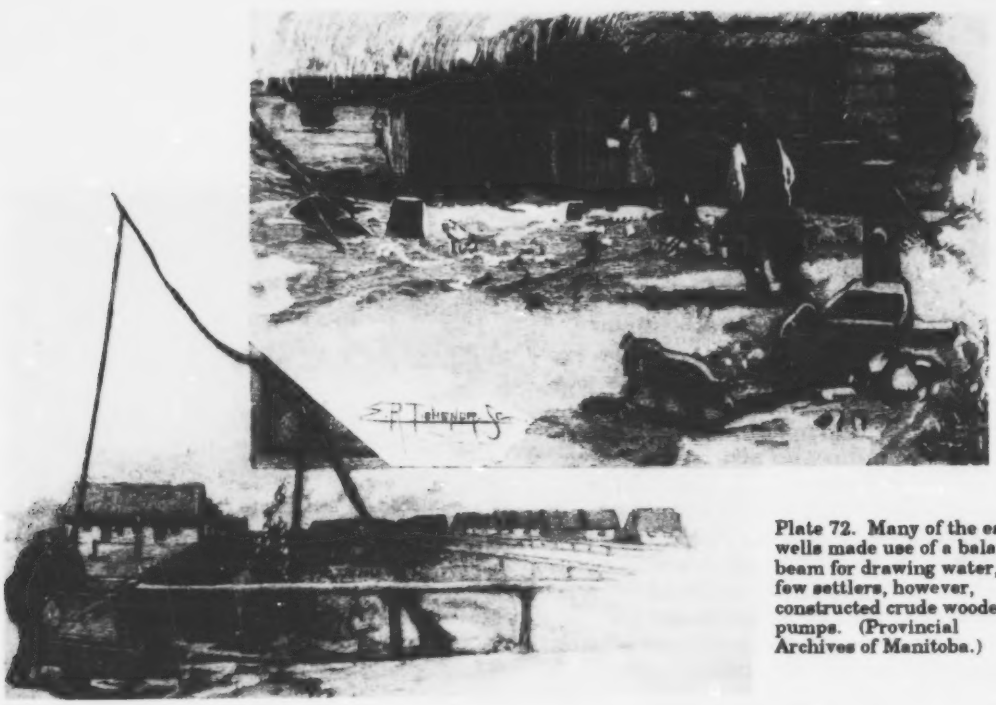


Plate 72. Many of the early wells made use of a balance beam for drawing water, a few settlers, however, constructed crude wooden pumps. (Provincial Archives of Manitoba.)

Plate 73. Crib-wells continued to be used after the turn of the century, often with the aid of a rope and pulley. (Winkler, 1982: 161.)

Granaries

During the first decades after settlement, when only small amounts of grain were produced, grain storage was easily accommodated within one or two rooms of the barn. Bagged grain was also often kept in the attic of the house, where it remained dry and acted as an insulator. With the dramatic increase of crop production during the 1890s however, larger and more efficient storage facilities were soon required.

Like the summer kitchens, granaries were not uncommon in the Mennonite villages of Russia, and when a grain storage facility was required in Manitoba the Mennonites naturally turned to Russia for a model (Plate 74).The typical Mennonite granary or *Shpijka*, had a square plan, a high, steeply pitched roof, and a central alleyway in line with the gable ridge of the roof. The large alley doors were generally of the same design as the *Sheen* doors on the barns.

The planning of these granaries was similar to that in granaries found in many of the Anglo settled areas. Both featured a central drive-through alleyway with two open-walled bins on either side. A team and wagon would be driven into the structure and bagged or loose grain transferred directly into or out of the bins. Many of the Mennonite granaries had a smaller door on each side of the main doors for easier access to the bins. The large area under the gable peak was often utilized for small equipment storage. Also, many of the granaries had moveable wall sections which were placed across the alleyway and this space was then used as an extra grain storage area.

About a dozen of these granaries survive. One, located in the village of Reinland, provides a good illustration of the type of construction commonly use for these structures (Plate 75). It is 10 x 10 metres in size with 2 metre walls and is 6.2 metres high at the peak. The interior framework consists of 50 x 150 mm (2" x 6") studding and the walls are sheathed with horizontal "drop" siding (Plate 76).

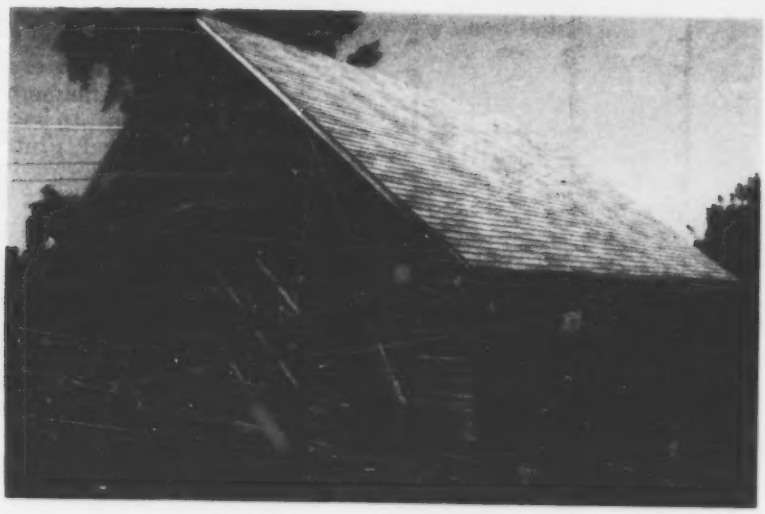
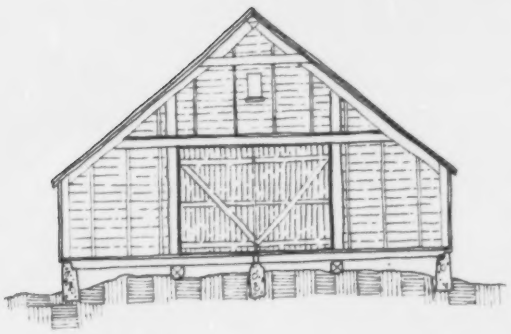


Plate 74. J.F. Ens granary, village of Reinland. This example, like most others in the municipality, was constructed according to traditional Mennonite designs.

Plate 75. Zacharias granary, village of Reinland.



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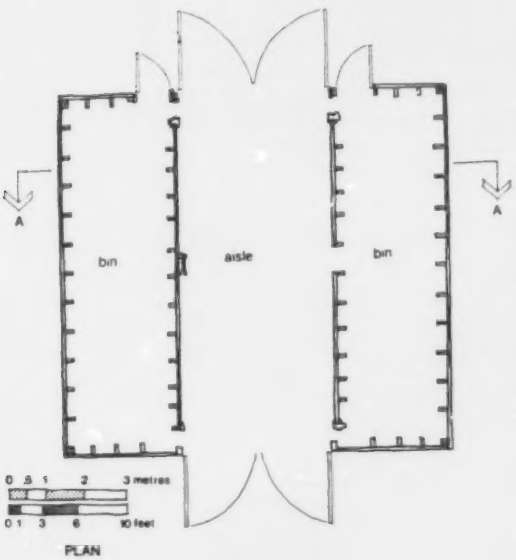


PLAN

Plate 76. Zacharias granary: section and plans.

The roof once had wooden shingles but it is now covered with modern asphalt roofing. Originally the structure stood on a small earthen mound to direct rainwater away from it, but it was recently placed on a concrete foundation.

After the turn of the century, mechanical grain augers were often used for handling loose grain, and the bins were filled through holes cut in the roof. While round metal granaries have become popular in recent years, at least eleven of the traditional granaries remain in the various villages within the study district. Many of these are in good condition and are still in use.

Chicken Coups

Poultry production was an important facet of Mennonite pioneer life; chickens, turkeys, duck and geese could all be used for food, sale, or for feather tick bedding. During the early decades of settlement, most Mennonites kept chickens at least, and these flocks were normally housed in the main house/barn unit, usually in a small lean-to section towards the rear of the barn (Plate 47). In later years, however, individual buildings called *Heena Shtaulen* were constructed especially to house poultry (Plate 77). Sometimes these structures were combined with facilities for hogs. A favourite location for chicken coups was at the far end of the yard behind the barn. Although not as common as they once were, several chicken coups are still being used in the Mennonite villages.

Plate 77. Jacob Peters chicken coup, Reinland.

Plate 78. George Dyck chicken coup, Neuenburg.

Like other outbuildings built by the Mennonites, chicken coups were simple utilitarian structures. Most were one-roomed structures of frame construction with simple gable or shed-roofs. A few remaining examples also have an additional room for feed storage. Coups were clearly distinguished from other farm buildings by large window openings along the south or east side. Another feature common to many of the Mennonite coups was a large door which opened onto the feed room. Not generally found on chicken coups constructed in other areas of the province, these doors allowed convenient access to the building when large items like feed, hay, or crated chickens were carried in (Plate 70).

Machine Sheds

Farm equipment, like agricultural produce, was initially stored in the main house/barn structure. The rear lean-to portion of the barn, known to the Mennonites as the *Sheua*, was the usual winter storage area for implements like mowers, ploughs and seeders. Items such as wagons and buggies were stored on the floor of the *Sheen* area or the alleyway of the granary. As the Mennonites began to purchase new or larger machinery during the 1890s however,additional space was required and various types of machine-sheds began to appear on many of the farmsteads.

Machine sheds were usually simple in design and construction and were not unlike the machine sheds constructed in many other parts of the province during this period. The nature of the equipment stored largely determined the design of the building. A shed in Reinland, for example, once housed a threshing machine. This can be determined by the high roof and large doors at the far end of the structure (Plate 79). Many of the Mennonite machine sheds featured distinctive doors like those found on barns and granaries (Plate 80). This type of door has long been identified with the Mennonites in the Russian colonies as well as in all Mennonite settled areas of Manitoba and they are still occasionally used today.

Plate 79. Ens machine shed, Reinland.

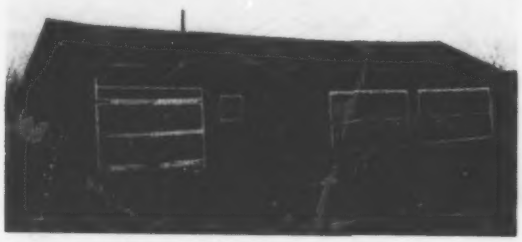


Plate 80. E. Wahl machine shed, Friedensruh.

Hog Barns

Given the Mennonite's wide use of pork as a meat staple, it would seem unusual that there are only a few remaining examples of hog barns. This was because few were constructed. During the early decades, hogs, like other livestock, were kept in the main barn structure. When farms diversified and expanded during the 1890s, larger facilities were generally not required for hogs, as they were raised simply for domestic use and only small numbers were kept at one time.

Some of the Mennonites did, however, construct separate hog barns. Like the chicken coops, they were generally simple, one-room frame structures, and were not unlike hog barns constructed in the nearby English areas. During the Mennonite exodus of the 1920s, a number of those who remained often purchased the homes of those who left and used them as hog sheds, or simply used the material from these homes to construct new facilities (Plate 81).

In recent years, several modern, large-scale hog operations have been established in most Mennonite settled areas. Consequently, few Mennonites continue to raise their own hogs, and the hog barn, like the house/barn unit and most other early farmstead buildings, has become a thing of the past. Those which survive are quickly disappearing.

Corn Dryers

Grain was the main agricultural product of the Mennonite settlements for over fifty years. Wheat and flax were generally grown for export, and oats for livestock feed. During the depression of the 1930s, however, production began to shift to a variety of speciality crops which were then being tested and developed at the Federal Department of Agriculture Experimental Farm near Morden. These crops included sugar beets, sunflower, rapeseed, potatoes and corn, which was one of the first new crops grown by the Mennonites.

When it was first introduced during the 1930s, corn was simply used for livestock fodder, but in 1937, a few of the more progressive Mennonite farmers began to grow seed corn. At the time this required the construction of a building in which to dry and de-cob the corn. Three of these facilities were constructed in Stanley Municipality. The first was built by A.A. Kroeker, a few kilometres south of Winkler in 1937; the other, near Haskett, was constructed by G.G. Elias two years later (Plates 82 and 83). A third dryer was constructed during the 1940s close to the railroad tracks in Winkler but no longer exists. Both the Kroeker and Elias structures still exist, and while these buildings are of relatively recent construction, they are nevertheless worth some attention.

Plate 81. After the turn of the century many early homes were moved and converted for use as separate hog barns. This example has a small hatchway cut in the end wall.

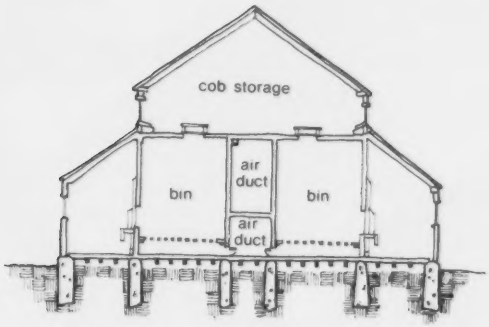
Plate 82. A.A. Kroeker corn dryer, constructed in 1937.

Plate 83. G.G. Elias corn dryer, constructed in 1939.

They were among the first of their type constructed in the province. The structures are of similar size and construction and were both designed for relatively labour free and fuel efficient operation (Plate 84). In each case the corn was augered from ground level to a distribution unit at the top of the structure. Here it was directed into the various bins located along either side of a central duct system (Plate 85). Hot air, supplied by a large furnace located at the rear of the structures, was forced into the ductwork and, before escaping through a large chimney in the roof, was allowed to filter up through the bins, drying the corn. Once the cobs were sufficiently dry, the bins were emptied with the aid of conveyor belts. This carried the corn to a de-husking machine at the front of the building. From here the separated kernals were either augered into a waiting wagon or truck, or into a storage bin located in the attic at the front end of the structure (Plate 86).

Disposing of the empty cobs was neatly accomplished within the operation. The furnaces were fired up with coal, but once hot enough, the cobs could actually be used for fuel. Thus, from the de-husking machine the spent cobs were hauled to the rear of the building where they were either shovelled directly into the furnace, or augered into another storage bin in the attic above the furnace for later use (Plate 87). The various mechanical functions in these corn dryers were driven by a complex, integrated system of belt and chain drives and powered by a single stationary engine.

There were several other facilities required for seed corn production. Prior to the drying process the raw corn was often stored in temporary open slat-walled bins located on the yard. Processed kernals were usually kept in existing granaries. Special storage facilities like the one located at the site of the Kroeker dryer were not as common (Plate 88). Neither the Kroeker nor Elias driers are presently in operation and they have both begun to deteriorate.



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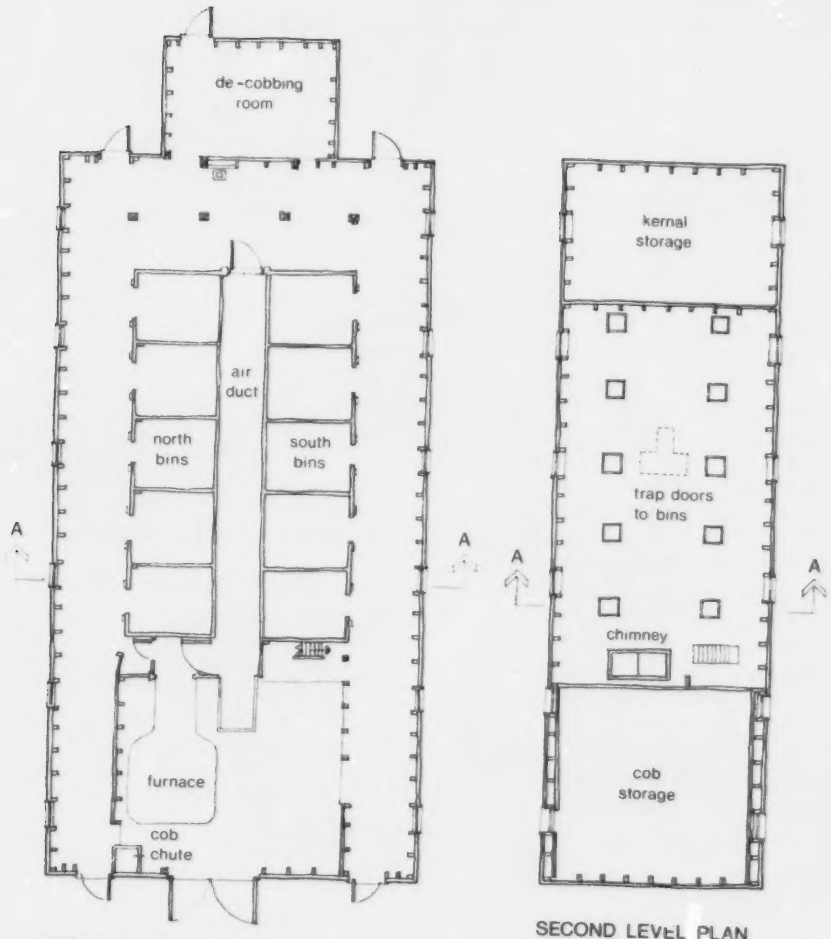


GROUND LEVEL PLAN

SECOND LEVEL PLAN

Plate 84. G.G. Elias corn dryer: section and plans.

Plate 85. Elias corn dryer: second storey detail showing the distribution box and bin hatches.

Plate 86. Second storey detail showing the transport auger and cob storage bin.

Plate 87. Elias corn dryer: detail of the ground floor showing the cob chute from the second storey storage area and the large furnace at the rear of the structure.

Elias corn dryer: rear view.

Plate 88. A.A. Kroeker corn dryer storage bin and equipment shed.

G. CHURCH STRUCTURES

Plate 90. A newspaper artist's depiction of a Mennonite church service, ca. 1878. (Provincial Archives of Manitoba)

The provision of religious services was a priority with pioneers throughout western Canada. In the Pembina Hills region both Anglo-Ontarian and Mennonite settlers initially worshipped under the guidance of travelling ministers in local homes or schools. After their economic situation had improved, however, most religious groups petitioned their synod, presbytry or diocesian offices (in English cases) or to the *Awa Shult* (in Mennonite cases), for approval to build a church. When permission had been granted for construction, funds were raised, a contractor was hired and, typically, the whole congregation volunteered their time and labour to finish the building. Simplicity in Mennonite church building dated back to the 1700s in Prussia. The faithful there were forced by religious intolerance to hold clandestine services in unobtrusive buildings. Besides this, it was believed by many Protestant denominations that simplicity in one's way of life fostered greater spiritual understanding; for the Mennonites the church was people, not a building.

In the Mennonite villages the church traditionally was located in the centre of the village (symbolizing the centrality of the church in Mennonite life). They were usually simple structures and often similar in appearance to Mennonite houses (Plate 90).

The interior arrangement of the church was, like the exterior, straightforward. The pulpit was placed in the middle of the side wall so that the Minister could be heard by all (Plate 89). To foster complete concentration on the sermon, men and women sat on opposite sides of the church. There was no piano or organ in the building as musical instruments were banned during the early years. Donation boxes were placed inconspicuously at the church entrance as "passing the plate" was thought to be a show of wealth. The church building was also the centre of religious and cultural life, including weddings, funerals, baptisms, brotherhood meetings, conferences, and church and village elections.

Plate 89. The former Rosenort church is now used as a storage shed in Neuenburg.

The first church structure built in the West Reserve was in the village of Reinland. It was completed in 1876, and is presently the oldest surviving Mennonite Church building in western Canada (Plate 91). Its construction was a carefully planned, summer-long effort undertaken by at least five villages: Reinland, Blumenort, Neuendorf, Schoenwiese, and Neuenburg. Isaak Muller, the *Awa Shult* for the Western Reserve directed the project. He instructed that each farmer was to bring to the building site a plank, planed on all sides, thirty feet long, eight inches wide and six inches thick. Most of the farmers obtained their timbers from the Pembina Valley Area. If an individual was not able to find a tree of suitable size, he was permitted to bring this plank in two sections.

After the logs were roughly shaped, they were taken to Jacob Fehr in Reinland (he was one of only a few settlers to own basic carpentry tools) who finished most of the logs to the required specifications. Abraham Dyck, who had been a carpenter in Russia, was in charge of the actual construction. Each village altered days working on the project, providing labour, teams and materials. Lumber, fixtures and other supplies needed for the building were purchased in Emerson. Work was completed by early September, and the church was officially dedicated on 17 September 1876.

Over the years, the Reinlander Mennonite Church has undergone several renovations. Within a few years of its construction a wooden floor was installed, the log walls were covered with siding, shutters were added to the windows and the original thatch roof was replaced by a wooden one. During subsequent renovations the heavy timber roof and interior supports were replaced with modern self-supporting rafters to open up the interior space. The main entrance was also moved to the east end of the structure. A recent small addition to the church revealed some of the detailing and craftsmanship that went into its original construction (Plate 92).

Another early Mennonite church built in the village of Chortitz near Winkler in 1881, and now located at the Mennonite Village Museum in Steinbach, still has its original interior framework (Plate 93). The expertly cut and fitted timbers are quite similar in design to the bentwork found in many of the Mennonite barns constructed during the early years (Plate 94). The imposing massive design of the framework, seemingly unnecessary for such a relatively small structure, was required to support large amounts of grain which were often stored in the attic. The grain was donated by members of the congregation to the church for distribution to the needy. The grain also served to insulate the building.

Plate 91. Constructed in 1876, in the village of Reinland, the Reinlander Mennonite Church is Western Canada's oldest Mennonite church building.

Later, Mennonite churches incorporated many of the characteristics of the Gothic Revival style elements found in the Anglo Presbyterian and Methodist buildings, including front entrances and the pointed arch. When the early Mennonite churches were sold or abandoned during the migration to Mexico in the 1920s, they were often replaced by modern wood frame structures. Today, Mennonite churches in the R.M. of Stanley are not appreciably different than those of any other denomination.

Plate 93. The Old Colony Mennonite Church in Chortitz as it appeared in 1962. This structure was recently moved to the Mennonite Heritage Village near Steinbach, where it is now a museum piece. (Winkler, 1982: 174.)

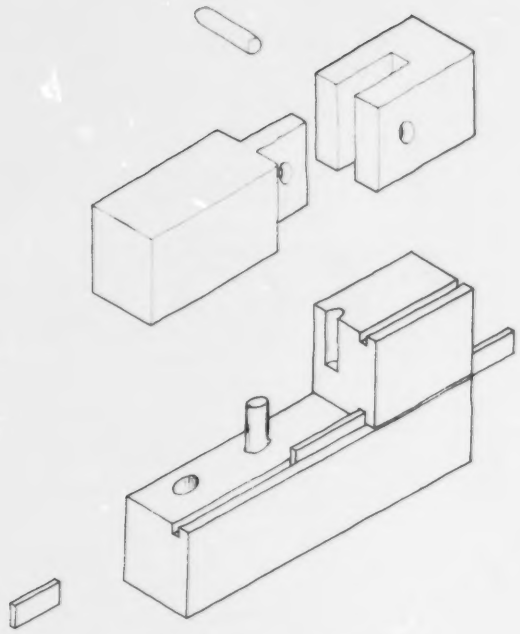


Plate 92. Reinlander Mennonite Church: wall construction details.

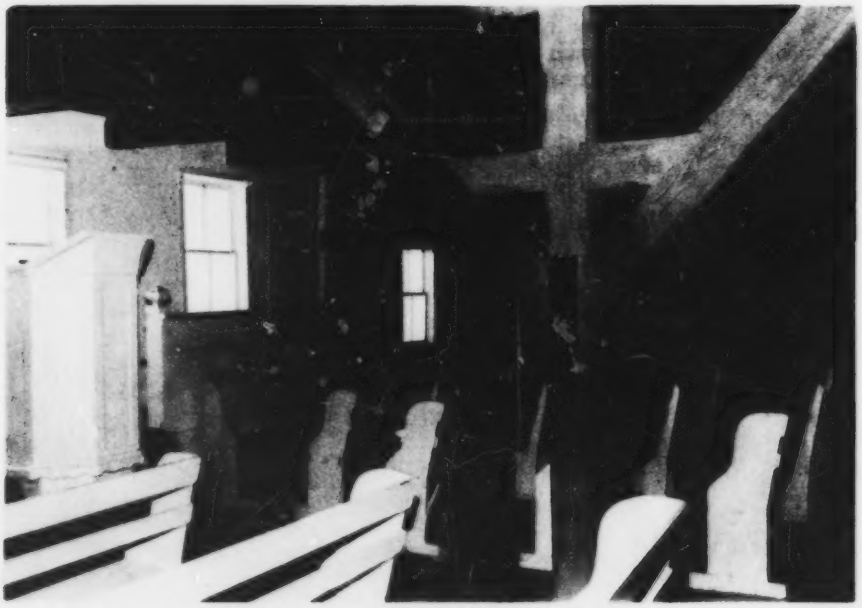


Plate 94. Interior view of the former Chortitz Mennonite Church.

H. SCHOOL HOUSES

Plate 95. Blumenort Village School under construction, ca.1877. (Provincial Archives of Manitoba.)

From 1872 until 1959, during which school districts have been formed, consolidated and disbanded, at least thirty schools were built in the countryside and in the Mennonite villages of Stanley Municipality. Of these only seven remain extant and largely unaltered in rural areas and only five schools are left in the Mennonite villages (of the three school structures in Neuenburg, only one is used).

The provision of facilities for education was as important to pioneer settlers as that for religious worship. Initially classes in both English and Mennonite areas were held in farm houses or empty granaries. After 1880, when many local school boards were formed in the English areas, one-room school buildings were constructed throughout the district. These buildings were usually spaced about five or six miles apart so the children would not have to travel far for classes.

In the Mennonite villages the situation was different. Unlike other settlement groups in Manitoba, the Mennonites operated their own private school system for many years. This was one of the privileges granted them by the Dominion government prior to their settlement in 1875. Although a number of the villages in other areas of the East and West Reserves eventually chose to join the government-run public school system, the majority of the villages built and administered their own schools until passage of the Manitoba Schools Attendance Act in 1916.

The first schools built by both the English and the Mennonites, were rough in construction and design. Typically, each school was a small log structure, about 5.4 x 7.2 meters in size, with a thatched roof and a small lean-to at one end which served as a combined entrance hall and as a wood shed (Plate 95). Like many of the log houses constructed at the time, the walls of these early school buildings were usually plastered with clay and painted with whitewash. Within a few years these first structures were generally improved; wooden floors were installed, wood siding was applied to the exterior and interior walls and the thatch roof was replaced with one of wooden shingles. Mennonite schools often differed from their English counterparts in that living quarters for the teacher were included in the school building itself (Plate 96). Teachers in the English areas usually boarded with a nearby farm family or failing that, lived in a tiny teacherage on the school yard.

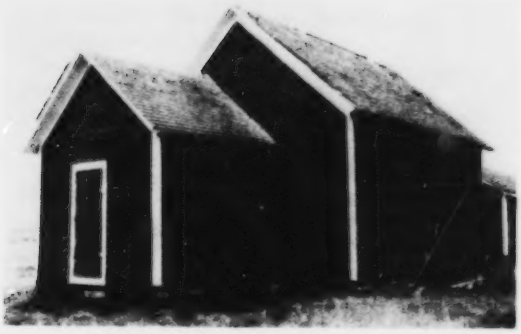


Plate 95. Former Deer Creek School, now used as a granary, SW12-1-6W.

Plate 96. Typical Mennonite school house with adjoining teacherage. (Blumenfeld, 1981: 125.)

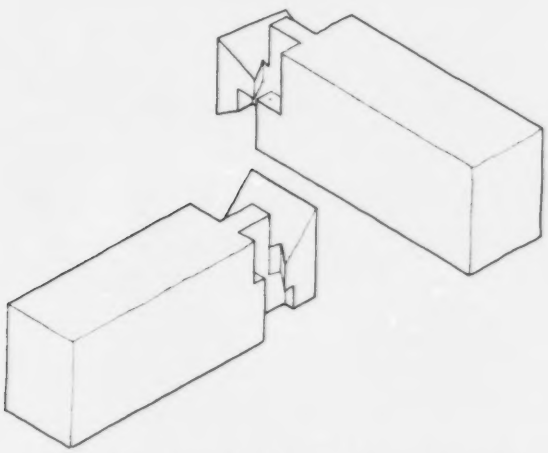


Plate 97. Former Reinland School: corner detail.

Plate 98. School house under construction in Blumenfeld, 1928. (Blumenfeld, 1981: 125.)

Wood frame structures built by English settlers after 1880 were not usually any more elaborate than earlier log buildings had been. A reluctance to raise money through the sale of debentures and the desire to have a school built as quickly as possible accounted for the simplicity and uniformity of these structures. Most one-room schools consisted of a wood-framed building with a small vestibule and a simple gable roof (Plate 96). Some buildings were made slightly more elaborate with details on windows and doors.

Privately operated Mennonite schools, which did not qualify for government subsidies, developed rather differently than those of the English settlers. The original log building was often used for ten or even fifteen years while later schools, built during the 1880s, were also log, though evidence suggests that often a great deal of time and care went into their construction (Plate 97). During the 1890s timber frame construction was gradually introduced in the construction of schools (Plate 98). After the turn of the century standard lumber framing techniques were as widely employed in Mennonite areas as they were elsewhere in rural Manitoba.

The differences between classrooms in English and Mennonite schools are not immediately evident. Invariably the blackboard and teacher's desk at the front faced several rows of desks and a stove at the back of the room. In the Mennonite schools however there were two noticeable differences. There were always separate entrances for boys and girls and there were two separate rows of desks, one for girls and one for boys (Plate 99).

By the turn of the century the physical conditions of school buildings were regularly inspected and in 1903 specific school plans were submitted to the Manitoba goverment by Samuel Hooper (Plate 100). These were simple, economical schemes which incorporated standard construction procedures and introduced set standards of lighting

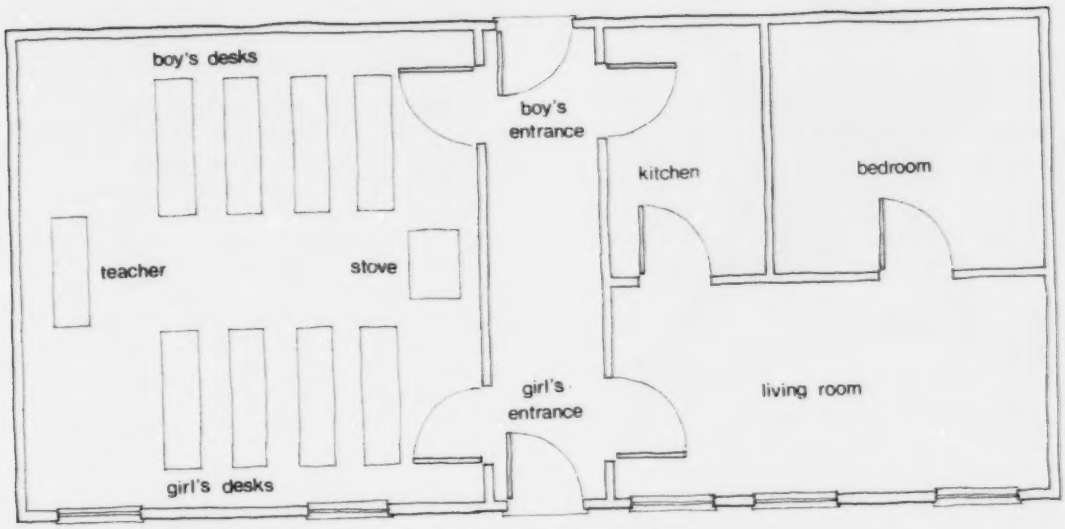


Plate 99. Typical Mennonite school floorplan. (Blumenfeld, 1981: 125.)

and ventilation. One school in the planning district, originally from Pomeroy, and now at the Thresherman's Museum is obviously based on Hooper's School Design No. 2 (Plate 101). Even if the specific designs were not always accepted by local school boards, the requirements for foundations, porch construction, fenestration and ventilation encouraged by the province were usually accepted in both Mennonite and English areas.

Plate 100. The former Pomeroy School reflects several features of Samuel Hooper's School Design No. 2.

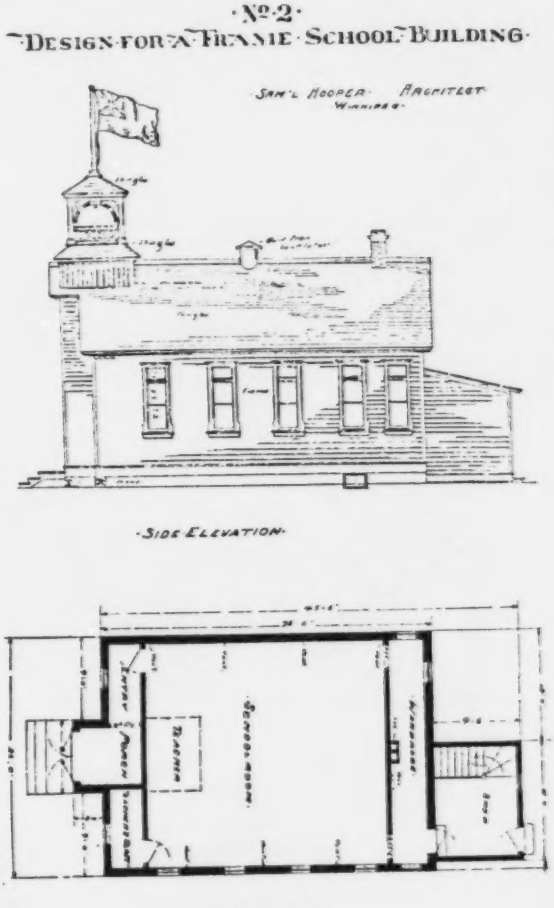


Plate 101. Samuel Hooper's "Design For A Frame School Building No.2" This and the simpler Design No.1 were used as the basis for one-room schools throughout Manitoba.

With fluctuating school enrollments the consolidation of local school districts had been a regular occurence since 1900. Usually one larger school was occupied by the local school population while the remaining small schools in the area were closed. Improved transportation throughout the municipality and the location of large collegiates in Morden (1893) and Winkler (1912) slowly accelerated the decline of rural schools. During the 1950s provincial consolidation had rationalized many districts and by 1967 the whole province was organized into 48 large school divisions. In the Pembina Hills region this development resulted in the dissolution of all the rural school districts (the region was divided amongst four of the new school divisions: Midland #25, Garden Valley #26, Pembina Valley #27 and Western #47) and the redistribution of students to newer facilities in Morden and Winkler. A few elementary schools still operate in or near some of the Mennonite villages, such as Chortitz, Hochfeld and Reinfeld (Plate 102). Apart from these exceptions however, the old school houses in the countryside and Mennonite villages were left vacant or were sold after the changes of 1967.

Plate 102. Chortitz elementery school.

I. STORES

Besides schools and churches, small general stores often functioned as a nucleus for rural communities in the Canadian West. In smaller commercial centres like Thornhill and Haskett which were formed along the rail lines to serve local concentrations of settlers. The frequent incorporation of a post office in the local general store also made it a meeting place where the pioneers could exchange news. In the Mennonite villages commercial structures were not a traditional element and the few dry goods stores and blacksmith shops that were constructed were usually small simple structures (Plate 103). A more substantial sized store was built in Reinland around the turn of the century, but has since been substantially modified (Plate 104). None of the other early stores in the villages have survived to the present time.

Plate 103. Former Neufeld Store in the village of Blumenfeld, as it appeared around 1940. (Blumenfeld, 1981: 168.)

Plate 104. Klaas Kroeker's store, post office and residence, as it appeared around the turn of the century in the village of Reinland. (Reinland, 1976: 132.)

J. THE TOWN OF WINKLER

Plate 105. Main Street, looking south from Railway Avenue. (Winkler: A Proud Heritage, 1982.)

Unlike most other communities in Manitoba, Winkler was established many years after the coming of the railroad. The Pembina Hills branchline of the CPR was laid through the northern half of the West Reserve in 1882. Its construction resulted in the immediate establishment of three communities, Rosenfeld at the east end of the reserve, Plum Coulee in the centre and Morden along the western boundary. Morden quickly became the largest of these communities, and despite its location in an area of Anglo-Ontarian settlement, it soon became the main commercial centre for most of the Mennonites living in the Pembina Hills area. In 1892, at the instigation of Valentine Winkler, a German-Lutheran entrepreneur, the CPR constructed a fourth siding. It was located midway between Morden and Plum Coulee near the small Mennonite village of Hoffnungsfeld. A townsite was surveyed and the new community of Winkler quickly began to grow (Plate 105).

Several businesses were established in Winkler during its first year of existance. Mr. Winkler, after whom the town was named, constructed a feed-chopping mill and began construction on both a flour mill and a store. The first store to actually open for business was built by Bernhard Loewen, a Mennonite who had until then operated a small establishment in the nearby village of Schanzenfeld (Plate 106). By the end of 1893 Winkler consisted of three stores, three lumber yards, a flour and feed mill, several implement dealers, five grain elevators, a school, church and several houses.

Although several of Winkler's early commercial establishments were operated by Mennonites, the majority of businesses were not. For religious reasons, most Mennonites did not participate in trade and commerce. Those few who attempted to establish a business during these early years were threatened with excommunication by church elders. Most early commercial activity was the domain of German-Lutheran and Jewish immigrants. Their knowledge and respect for Mennonite customs made them best suited to serve the Mennonite population in the region, and Mennonite trade quickly began to shift from Morden and Plum Coulee to Winkler.

Plate 106. B. Loewen store, built in 1892.

Winkler's rapid commercial growth had a profound effect on both Morden and Plum Coulee. In 1893 Morden's largest store sold out, citing the loss of the Mennonite market as the primary reason. Others soon followed suit. To recoup some of the Mennonite trade, several Morden businessmen opened branches in Winkler. Similarly, at this time a fully stocked store was physically moved to Winkler from Plum Coulee. In 1899, the Bank of Hamilton opened a branch office in Winkler, an indication to all that the community had secured a stable trade hinterland and that its future was assured.

The primary reason for Winkler's early success was the extremely competitive nature of its businessmen. This soon earned the town a reputation as a good farmers trading centre. To a considerable extent this was the result of progressive and enterprising methods introduced by Jewish businessmen. A Jewish merchant in Winkler was the first to buy cream from the farmers, the first to buy chickens by the pound, and also the first to introduce regular "sales". These techniques were soon adopted by other Winkler merchants and later by merchants in other communities in the region.

This same commercial spirit led to the establishment of several Jewish pedlars in Winkler. During the early 1900s, as many as eight travelled about the villages to the south selling their wares (Plate 107). Many later opened their own establishments in town. After the turn of the century, when more Mennonites began to take control of the town's businesses, the same competitive spirit and reputation was retained and still exists today.

Although its business volume was great, Winkler's population was quite small during the first few decades. In 1901 it had only 391 residents as opposed to 1,522 in Morden. By 1911 this had increased only slightly to 458. The population continued to grow slowly until 1917 when the community suddenly boomed. That year a number of new businesses were established and as many as sixteen houses were under construction at one time. This sudden growth was a reflection of the steadily advancing price of wheat, (over $2.00/bu. in 1916). Since Winkler was the greatest grain shipping point in the reserve it prospered with the growth of the wheat economy. Also at this time, as a result of the growing liberalism in the Mennonite population in the district, many Mennonites began to move into Winkler to take jobs in the growing number of businesses and service industries. With this the town became increasingly Mennonite in character.

During the *Russlaender* immigration of the 1920s, Winkler emerged as an important cultural centre for the West Reserve as well as its leading market town. Many Mennonites in the surrounding villages sent their children to Winkler's high school, which soon earned a reputation for its high standards. A number of bible schools and churches were constructed, and many religious groups formed. Not until the 1950s, did another centre, Altona, attain similar prominence.

Plate 107. During the early 1900's, a number of Jewish pedlars worked out of Winkler, selling goods in the Mennonite villages to the south. They called at each village once a week, delivered their goods and took orders for the next weeks supplies.

Despite its Mennonite character, Winkler had much the same physical appearance as did most other communities in the province, save for perhaps its lack of brick and stone buildings. The main business district initially developed along the railroad siding, on Railroad Avenue South (Plate 108). After the turn of the century it expanded south from Railroad Avenue, along Main Street for several blocks (Plate 105). Very little development occurred north of the tracks until quite recently, as the ill-defined channel of Hespler Creek made this area subject to periodical flooding. The commercial buildings were usually simple frame structures characterized by false or boomtown fronts. Because of the lack of local supplies very few buildings were constructed of either brick of stone. Horizontal drop-siding and pressed or galvanized tin were commonly used for exterior sheathing until the 1930s when stucco and insulbrick siding became popular.

Unfortunately, virtually none of these early commercial structures remain today. This is the result of several factors. First, because of the common use of frame construction and the small size of commercial lots, many buildings have been destroyed by fire. One of the last blocks of early business structures was lost in a fire in March of 1961. A second reason, was the shift of the central business district to Main Street and Stanley Avenue. During the 1930s, a large proportion of the freight shipped to and from Winnipeg was carried by truck, and as there was no longer an advantage to being close to the tracks many businesses moved to Main Street, where insurance rates were low on the comparatively large lots. The old structures were relegated to use as store houses, and were torn down as they deteriorated. The few early structures that did survive the passage of years bear little resemblance to their original appearance. Because of their frame construction, renovations were easily and readily made over the years. The boomtown store fronts with their decorative detailing, inset entrances, and wide boardwalks, were either modernized or replaced.

Winkler's original residential district was located in the centre of town, west of Main Street. Before the turn of the century, only a small number of homes were actually constructed in Winkler. The majority of early store owners lived in quarters above their business premises.

Plate 108. Railway Avenue South, looking southwest from the CPR Station. (Winkler: A Proud Heritage, 1982: 35.)

The few homes which were built were small, box-like, frame structures with evenly spaced windows, steeply pitched roofs, and little, if any, decorative embellishments (Plate 109). During the building boom caused by the rise in grain prices a second residential section began to develop on the streets laid out east of Main Street, which to that time had remained largely unoccupied. The homes constructed in these districts were much the same as those built in other market towns in Manitoba during this time. However, like Winkler's commercial establishments, very few were constructed of brick or stone.

Plate 109. The I. Miller house, one of Winkler's first residences, constructed in 1892 and only recently demolished.

Approximately twenty of Winkler's early residences still survive. A 2 1/2 storey "L"-plan house on Sixth Street, the only one of its type in Winkler, still exhibits many of its original Victorian elements (Plate 110). These include carved bargeboards on the gable ends, wide overhanging eaves supported by decorative brackets, stained glass transoms, wooden window mouldings, and an ornate interior staircase. When photographed in 1982, this structure was undergoing major renovations but the owner was planning to retain all of these elements.

Plate 110. F.M. Reimer residence on Sixth Street, ca.1915.

Another residence, which has survived virtually intact, was constructed on Pembina Avenue around 1910 (Plate 111). Some of its original features include a side-wall bay window, several stained glass transoms, an enclosed front verandah, and an unusual pent extension over the front, second storey windows.

A wood sheathed 2 1/2 storey, square-plan residence, built around 1910 on Sixth Street, exhibits many of the same decorative elements as the example above. However, as shown by an early photograph of the structure, it has undergone a number of alterations since its construction (Plate 112). What is now the main entrance was once a bay window while the former entrance has been replaced by a picture window. A front verandah with second storey sundeck was also added to the structure along with a new side entrance on the north wall.

Plate 111. 1 1/2 storey frame house, 690 Pembina Avenue, ca.1910.

Plate 112. George Klassen residence, 104-Sixth Street, ca.1920.

Plate 113. I. Kroeger residence on Sixth Street, constructed in 1889.

Plate 114. J.E. White residence, on Second Street.

The only remaining brick house from Winkler's early years is located at 237 Sixth Street (Plate 113). It was constructed in 1889 for Reverend Gerhart Wiebe who, at the time, was the leader of the newly formed Mennonite Bretheran Church of Canada. It exhibits the typical 1 1/2 storey side hall plan, which was popular in many communities during this period. Though an open front verandah has since been removed, the decorative bargeboard on the gable ends remain.

Another style of house popular in Winkler during the 1920s and 30s, was a symetrically planned 1 1/2 storey house with low truncated-pyramidal roof (Plate 114). Four of these small, simple houses have survived. One example is located at 273 Second Street. Although this example, built in 1935, has only two dormer windows on the second storey, as many as three or four were common. The segmental entrance canopy with its brackets, was one of its few original decorative elements.

A large number of churches have been constructed in Winkler. The Winkler Bergthaler Church was the first church building constructed in the newly-created townsite in 1895 (Plate 115). Two years later, the Mennonite Brethren church, which was built in Burwalde in 1889, (just to the east of the R.M. of Stanley) was moved into Winkler (Plate 116). It was replaced in 1898 with a larger structure, which in turn was replaced with a modern structure in 1948. Similarly, most of Winkler's early church buildings have been replaced with modern structures. Although extensively renovated, the Lutheran Trinity Church appears to be the only early church structure which has escaped demolition (Plate 117).

Plate 115. The Winkler Bergthaler Church, in process of being demolished, 1914.

Plate 116. The original Mennonite Brethren Church, located at the right, was used as a kitchen and dining hall after the new church building, to the left, was dedicated on July 31, 1889. Both structures were replaced with a modern building in 1948. (Winkler: A Proud Heritage, 1982.)

Plate 117. Lutheran Trinity Church, as it appears today.

IV. SELECTED INVENTORY

This section of the report is comprised of photographs and descriptions of particular buildings selected because they are either superior or typical examples of specific building types, construction types or architectural styles. They are grouped by village location; basic information, including the owner, date of construction and present use, where known, are included.

The table below lists and categorizes all the 120 structures recorded during the initial building inventory. Of this total only a representative sample of each type, has been included in the selected inventory.

Mennonite House/Barn Units	
Intact house/barn units	35
House only	13
Barn only	4
Houses: log construction	13
timber frame	2
cribbed lumber	10
light frame	19
unknown	4
Barns: heavy timber frame	17
frame lumber	11
unknown	11
Total	52
Outbuildings	
Granaries	11
Machine sheds	4
Summer kitchens	22
Chicken coups	15
Hog barns	2
Smoke houses	4
Corn dryers	2
Total	60
Churches	3
Schools	4
Stores	1
Total	8
Total Mennonite structures in survey	120

Transitional Style House
Construction Date: ca. 1905
Location: Blumenfeld
Present Owner: D. Klassen
Present use: occupied
Construction:
frame lumber construction, horizontal cove siding, asphalt shingles
Integrity: unknown
Condition: very good
Notes: barn section extensively renovated for use as a two car garage

Transitional Style House, Traditional Style Barn
Construction Date: ca. 1905
Location: Blumenfeld
Present Owner: George Klassen
Present use: occupied
Construction:
frame lumber construction, horizontal cove siding, asphalt shingles
Integrity: unknown
Condition: very good

Mennonite Church
Construction Date:
Location: Blumenfeld
Present use: occupied
Construction:
frame lumber construction, horizontal cove siding, asphalt shingles
Integrity: unknown
Condition: very good

Traditional Style House and Barn
Construction Date: house and barn - ca. 1900
Location: SE 24-1-5W, former Eichenfeld village site
Present Owner: Isaac Wolfe
Present Use: house - occupied, barn - general storage
Construction:
house - cribwall construction, horizontal cove and insulbrick siding, asphalt shingles
barn - heavy timber frame, horizontal cove siding, wood shingles
Integrity: house - unknown, barn - slightly deteriorated
Condition: house and barn slightly deteriorated

Early Style House
Construction Date: house - ca. 1878
Location: NE 13-1-5W, former Kronsfeld village site
Present Owner:
Present Use: house - occupied, barn - poultry coop
Construction:
house - log with joints, siding, asphalt shingles
barn - heavy timber frame, horizontal cove siding, wood shingles
Integrity: house - slightly altered, barn -
Condition: deteriorating
Notes: roof on house is not original

Transitional Style House
Construction Date: ca. 1900
Location: NE 13-1-5W, former Kronsfeld village site
Present Owner: G.G. Elias
Present Use: vacant
Construction:
post and fill log construction, horizontal cove siding, wooden shingles
Integrity: largely altered
Condition: badly deteriorated

Granary
Construction ca.1920
Location: NE 13-1-5W, former Kronsfeld village site
Present Owner: G.G. Elias
Present Use: granary
Construction:
walls - milled lumber with horizontal cove siding
roof - milled lumber with wooden shingles
Integrity: original plan intact
Condition: good

Corn Dryer
Construction Date: 1939
Location: NE 13-1-5W, former Kronsfeld village site
Present Owner: G.G. Elias
Present Use: unused
Construction:
walls - milled lumber with horizontal cove siding
roof - milled lumber with asphalt shingles
Integrity: original fixtures and equipment intact
Condition: good

Traditional Style House and Barn
Construction Date: house - ca.1880,
barn - ca.1880
Location: Chortitz
Present Owner: Henry Buckeurt
Present Use: house - chicken coup,
barn -implement storage
Construction:
house - log with lock corner joints,
horizontal cove siding, asphalt shingles
barn - heavy timber frame, horizontal
cove siding, asphalt shingles
Integrity: floorplan in both house and barn
extensively altered. Large plywood doors
added for access to stable area
Condition: both structures rapidly
deteriorating
Notes: house portion last occupied in 1943

Traditional Style House, Transitional Style Barn
Construction Date: house - ca. 1880,
barn - ca. 1900
Location: Chortitz
Present Owner: J. Klassen
Present Use: Vacant
Construction:
house - log with dovetail corner joints,
horizontal cove siding, asphalt shingles
barn - heavy timber frame, horizontal cove
siding, asphalt shingles
Integrity: house -interior plan slightly
altered. Stable area of barn converted
into garage
Condition: house - good, barn - fair
Notes: last occupied in 1980; house
largely original

Traditional Style House, Transitional Style
Barn
Construction Date: house - ca.1890,
barn - ca.1895
Location: Chortitz
Present Owner: Jake Hildebrand
Present Use: Occupied
Construction:
house -cribbed 50 x 80 (2" x 4") lumber,
horizontal cove siding, asphalt shingles
barn -light timber frame, milled lumber
sheathing, asphalt roofing
Integrity:
floorplans in both house and barn
slightly altered. Asphalt roofing and
siding on house recent additions
Condition: house - good, barn - fair

Early Style House, Traditional Style Barn
Construction Date: house -1876,
barn -1895
Location: Chortitz
Present Owner: John Wall
Present Use: Occupied
Construction:
house -log with dovetail corner joints,
aluminum siding, asphalt roofing;
barn -heavy timber framework, plywood
sheathing, asphalt roofing
Integrity:
floorplan in both house and barn altered
Condition: house - good, barn - fair

CHORTITZ

Early Style House, Contemporary Style Barn
Construction Date: house - ca. 1880,
barn - 1947
Location: Chortitz
Present Owner: Isaac Penner
Present Use: general storage
Construction:
house - post and fill log construction, horizontal cove siding, wooden shingles
barn - frame lumber construction, horizontal cove siding, wood shingles
Integrity: largely unaltered
Condition: house - deteriorating, barn - good

Transitional Style House
Traditional Style Barn
Construction Date: ca.1900
Location: Chortitz
Present Owner: unknown
Present Use: occupied
Construction:
house - cribwall construction horizontal cove siding, asphalt shingles
barn - heavy timber frame, horizontal cove siding, wood shingles
Integrity: house - slightly altered,
barn - unaltered
Condition: house- very good, barn - good

Traditional Style House
Construction Date: ca. 1895
Location: Chortitz
Present Owner: Corny Unrau
Present Use: general storage
Construction:
house - light timber frame, horizontal cove siding, asphalt shingles
Integrity:
original barn section no longer exists.
Some interior walls in house removed.
Section of front wall removed for implement storage
Condition: slightly deteriorated
Notes: structure is one of only three examples in the planning district of this construction type

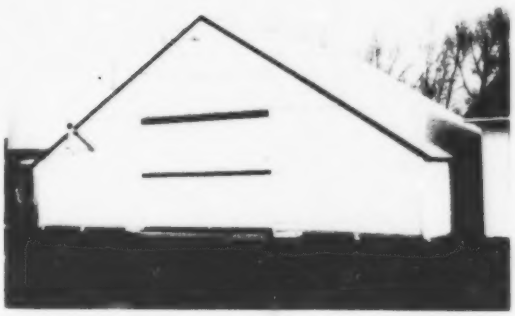
Transitional Style House
Construction Date: ca.1920
Location: Chortitz
Present Owner: Bernie Wiebe
Present Use: occupied
Construction:
house - light timber frame, horizontal cove siding, wood shingles
Integrity: largely altered
Condition: good

FRIEDENSRUH

Transitional Style House,
Traditional Style Barn
Construction Date: house - ca.1900,
barn - ca.1880
Location: Friendensruh
Present Owner: unknown
Present Use: house - occupied,
barn - implement and general storage
Construction:
house - cribwall construction, horizontal cove siding, wood shingles
barn - heavy timber frame, horizontal cove siding, wood shingles
Integrity:
house - largely original,
barn - floorplan slightly altered, portion of stable area converted into garage
Notes: Unit is one of the largest and best maintained in the planning district. farmyard contains large number of well maintained buildings

Transitional Style Houseand Barn
Construction Date: ca. 1900
Location: Friedensruh
Present Owner: Eron Wahl
Present Use: occupied
Construction: house - light frame construction, aluminum siding, asphalt shingles
barn - light frame construction, cove siding asphalt siding
Integrity:
house - largely intact
barn - largely intact
Condition: house - excellant
barn - very good

Garage, shed and coup
Construction Date: ca.1920
Location: Friedensruh
Present Owner: unknown
Present Use: garage, shed and coup
Construction: all are light frame construction, cove siding, asphalt shingles
Integrity: largely intact
Condition: excellant



Granary
Construction Date: ca.1920
Location: Friedensruh
Present Owner: unknown
Present Use: granary
Construction: light frame construction, cove siding, asphalt shingles
Integrity: largely intact
Condition: excellant

HOCHFELD

Transitional Style House and Barn
Construction Date: house and barn - ca. 1910
Location: Hochfeld
Present Owner: Abe Neufeld
Present Use: house - occupied,
barn - general storage
Construction:
house - cribwall construction, horizontal cove siding, asphalt shingles
barn - light timber frame, horizontal cove siding, asphalt shingles
Integrity: house - unknown,
barn - slightly altered
Condition: both house and barn in fairly good condition

Traditional Style House and Barn
Construction Date: house and barn - ca. 1910
Location: Hochfeld
Present Owner: Peter Rempel
Present Use: house - occupied,
barn - general storage
Construction:
house - frame lumber construction, horizontal cove siding, asphalt shingles
barn - heavy timber frame, horizontal cove siding, asphalt shingles
Integrity:
house - slightly altered, barn - unaltered
Condition: both house and barn in very good condition
Notes: barn is one of the best preserved traditional style barns in the municipality

Traditional Style House, Transitional Style Barn
Construction Date: house and barn - ca.1910
Location: Hochfeld
Present Owner: M. Heide
Present Use:
- house -general storage,
barn -general storage
Construction:
house - cribwall construction, horizontal cove siding, asphalt shingles
barn - light timber frame, horizontal cove siding, asphalt shingles
Integrity:
house - only slightly altered, most interior woodwork and fixtures remain,
barn - largely unaltered
Condition:
both house and barn in very good condition.
House only recently vacated
Notes: unit is one of the best preserved house/barn units in the municipality

Early Style House
Construction Date: 1876
Location: Hochfeld
Present Owner: Peter Wiebe
Present Use: Occupied
Construction: log with saddle notch corners, stucco finish, asphalt shingles
Integrity: house - slightly altered
Condition: fairly good
Notes: house was recently relocated to the Steinbach Mennonite Heritage Village and is in the process of being restored.

HOCHFELD

Transitional Style House
Construction Date: ca. 1900
Location: Osterwick
Present Owner: unknown
Present Use: Occupied
Construction: frame lumber,
horizontal cove siding, asphalt shingles
Integrity: Barn section no longer
exists. house integrity unknown
Condition: very good

Traditional Style House, Contemporary Style Barn
Construction Date: house -1898, barn
-ca.1920
Location: Osterwick
Present Owner: Diedrich Fehr
Present Use: house - occupied,
barn - general storage
Construction:
house - log with dovetail corner joints,
stucco finish, wooden shingles
barn - frame lumber, horizontal cove
siding, wood shingles
Integrity: house - unknown, barn - largely
original
Condition: house - slightly deteriorated,
barn - good

Traditional Style House, Contemporary
Style Barn
Construction Date: House -ca.1878,
barn -ca.1920
Location: Osterwick
Present Owner: M. Fehr
Present Use: house - occupied,
barn - poultry coup
Construction:
house - log with dovetail corner joints,
asphalt siding and shingles
barn - frame lumber with horizontal cove
siding, wood shingles
Integrity: house - large section of house
removed, floorplan of remaining section
altered, barn - floorplan altered
Condition: house - deteriorating,
barn -slightly deteriorating

Early Style House
Construction Date: ca. 1878
Location: Osterwick
Present Owner: Delores Krahn
Present Use: general storage
Construction: post and fill log construction,
horizontal cove siding, asphalt sheathing
Integrity: barn section no longer exists.
Majority of interior walls removed
Condition: badly deteriorated
Notes: structure is one of only four examples of
this struction type in the municipality.

NEUENBURG

Transitional style house and barn
Construction Date: ca.1900
Location: Neuenburg
Present Owner: Diedrich Penner
Present Use: occupied
Construction:
house - light frame construction, horizontal cove siding, asphalt shingles
barn - light frame construction, horizontal cove siding, wood shingles
Integrity: house - slightly altered
barn - largely altered
Condition: house - very good, barn - poor

Transitional style house
Construction Date: 1938
Location: Neuenburg
Present Owner: Henry Bergen
Present Use: residence
Construction: light frame construction, horizontal cove siding, asphalt shingles
Integrity: largely unaltered
Condition: good

Mennonite Church
Construction Date: ca.1890
Location: Neuenburg
Present Owner: Henry Bergen
Present Use: vacant
Construction:
walls - heavy timber frame, milled lumber and horizontal cove siding.
roof - milled lumber with asphalt shingles
Integrity: considerable interior alterations
Condition: poor

Transitional style barn
Construction Date: 1901
Location: Neuenburg
Present Owner: Peter A. Rempel
Present Use: storage
Construction: heavy timber frame, horizontal cove siding, asphalt shingles
Integrity: floorplan slightly altered
Condition: good

NEUENBURG

Transitional House, Traditional Barn
Construction Date: house - ca. 1910
barn - ca. 1890
Location: Neuenburg
Present Owner: George Dyck
Present Use: house - occupied,
barn -general storage
Construction:
house - frame lumber, insulbrick siding, asphalt shingles
barn - heavy timber frame, horizontal cove siding, asphalt siding
Integrity: house -largely original,
barn -largely original
Condition: house and barn well maintained
Note: Major portion of original house retained as connecting link. Unit is one of the better preserved house/barn units in the municipality

Traditional House, Transitional Barn
Construction Date: house - ca.1880,
barn - ca.1910
Location: Neuenburg
Present Owner: George Friesen
Present Use: house - vacant,
barn - implement and general storage
Construction:
house - frame lumber, horizontal cove siding, asphalt shingles
barn - light timber frame, horizontal cove siding, asphalt shingles
Integrity: unknown
Condition: house slightly deteriorated,
barn - fairly good condition
Notes: barn recently move to different site within yard

Poultry Coup
Construction Date: ca. 1910
Location: Neuenburg
Present Owner: George Dyck
Present Use: general storage
Construction:
walls - milled lumber with horizontal cove siding
roof - milled lumber with wood shingles
Integrity: unaltered
Condition: very good

Smoke House
Construction Date: 1910
Location: Neuenburg
Present Owner: Peter Suderman
Present Use: unused
Construction:
walls - milled lumber with horizontal cove siding
roof - milled lumber with wood shingles
Integrity: largely original
Condition: slightly deteriorated
Notes: tall tapering chimney designed to keep hot embers within structure when in use to prevent neighbouring buildings from catching fire

OSTERWICK

Type: Transitional Style House
Construction Date: ca. 1900
Location: Osterwick
Present Owner: unknown
Present Use: Occupied
Construction: frame lumber,
horizontal cove siding, asphalt shingles
Integrity: Barn section no longer
exists. house integrity unknown
Condition: very good

Type: Traditional Style House, Contemporary Style Barn
Construction Date: house -1898, barn
-ca.1920
Location: Osterwick
Present Owner: Diedrich Fehr
Present Use: house - occupied,
barn - general storage
Construction:
house - log with dovetail corner joints,
stucco finish, wooden shingles
barn - frame lumber, horizontal cove
siding, wood shingles
Integrity: house - unknown, barn - largely
original
Condition: house - slightly deteriorated,
barn - good

Type: Traditional Style House, Contemporary
Style Barn
Construction Date: House -ca.1878,
barn -ca.1920
Location: Osterwick
Present Owner: M. Fehr
Present Use: house - occupied,
barn - poultry coup
Construction:
house -log with dovetail corner joints,
asphalt siding and shingles
barn -frame lumber with horizontal cove
siding, wood shingles
Integrity: house -large section of house
removed, floorplan of remaining section altered, barn
-floorplan altered
Condition: house -deteriorating,
barn -slightly deteriorating

Type: Early Style House
Construction Date: ca. 1878
Location: Osterwick
Present Owner: Delores Krahn
Present Use: general storage
Construction: post and fill log construction,
horizontal cove siding, asphalt sheathing
Integrity: barn section no longer exists.
Majority of interior walls removed
Condition: badly deteriorated
Notes: structure is one of only four examples of
this struction type in the municipality.

Traditional style house, Transitional style barn
Construction Date:
Present Owner: Diedrich Fehr
Persent Use: occupied
Construction: house - dovetail log construction
stucco finish, wood shingles
-barn - light frame construction, horizonal
cove siding wood shingles
Integrity: both house and barn slightly altered
Condition: house - fair, barn - good

Transitional style house with summer kitchen
Construction Date: 1918
Present Owner: Delores Krahn
Persent Use: occupied
Construction: light frame construction,
horizontal cove siding, wood shingles
Integrity: largely unaltered
Condition: very good

Transitional style house
Contemporary style barn
Construction Date: ca.1925
Present Owner: Jake Theissen
Persent Use: occupied
Construction:
house - light frame construction, horizontal
cove siding, asphalt shingles
barn - light frame construction, horizontal
cove siding, asphalt shingles
Integrity: both house and barn are largely
unaltered
Condition: very good

Early Style House
Construction Date: ca. 1878
Location: Osterwick
Present Owner: J.ke Thiessen
Present Use: general storage
Construction:
post and fill log construction, horizontal
cove siding, wood shingles
Integrity: some interior walls removed
Condition: deteriorating
Notes: structure is one of only four examples of
this construction type in the municipality.

OSTERWICK

Early style house
Construction Date: ca.1878
Location: Osterwick
Present Owner: Jake Theissen
Present Use: vacant
Construction:
walls post and fill log, horizontal cove siding, wood shingles
Integrity: floorplan slightly altered
Condition: rapidly deteriorating

Transitional style house and barn
Construction Date: ca.1910
Location: Osterwick
Present Owner: Bernard Wiebe
Present Use: storage
Construction:
house - likely dovetail log construction, horizontal cove siding, wood shingles
barn - light frame construction, horizontal cove siding, asphalt shingles
Integrity: both units largely altered
Condition: both units in fair condition

Granary
Construction Date: ca. 1920
Location: 395.C.5
Present Owner: D. Krahn
Present Use: granary
Construction:
walls - milled lumber with horizontal cove siding
roof - milled lumber with asphalt shingles
Integrity: both structures largely original
Condition: very good

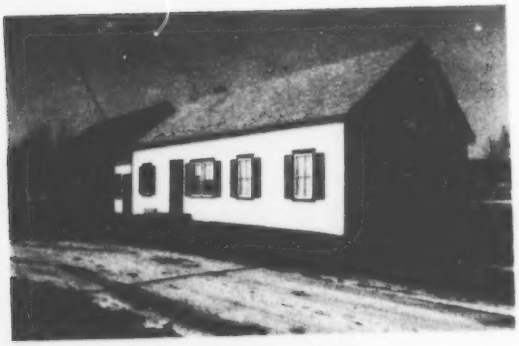
Transitional Style House, Traditional Barn
Construction Date: 1895
Location: Reinfeld
Present Owner: K. Derksen
Present Use: occupied
Construction:
house - cribwall construction, horizontal cove siding, asphalt shingles
barn - heavy timber construction, horizontal cove siding, asphalt shingles
Integrity: house and barn largely original
Condition: house and barn in fairly good condition
Notes: barn recently moved to different location within yard. Barn one of the better preserved examples in the planning district

Contemporary Style House, Traditional Style Barn
Construction Date: house - ca. 1940, barn - 1890
Location: Reinfeld
Present Owner: D.D. Heppner
Present Use: house - occupied, barn - general storage
Construction:
house - frame lumber, horizontal cove siding, asphalt shingles
barn - heavy timber frame, horizontal cove siding, wood shingles
Integrity: house - largely original, barn - largely original
Condition: house - very good, barn - slightly deteriorated
Notes: original house recently removed

Traditional Style House
Construction Date: ca. 1900
Location: Reinfeld
Present Owner: J. Goertsen
Present Use: occupied
Construction:
cribwall construction, horizontal cove siding, asphalt shingles
Integrity: unknown
Condition: very good

Transitional Style House, Traditional Barn
Construction Date: ca.1900
Location: Reinfeld
Present Owner: unknown
Present Use: vacant
Construction:
house - light frame construction, horizontal cove siding, asphalt shingles
barn - heavy timber construction, horizontal cove siding, asphalt shingles
Integrity: house and barn appear largely original
Condition: house in fairly good condition, barn in fair condition

REINFELD



Transitional Style House and Barn
Construction Date: house - 1898
Location: Reinfeld
Present Owner: Kathy Hildebrand
Present Use: occupied
Construction:
house - light frame construction, horizontal cove siding, asphalt shingles
shed - light frame construction, horizontal cove siding, asphalt shingles
Integrity: house largely altered
Condition: both house and barn in good condition
Notes: at one time the house portion had been used as a school house and as a church.

Traditional Style Barn
Construction Date: ca.1910
Location: Reinfeld
Present Owner: unknown
Present Use: workshop-storage
Construction:
barn - heavy timber construction, horizontal cove siding, asphalt shingles
Integrity: interior largely altered
Condition: in fairly good condition

Granary
Construction Date: ca.1900
Location: Reinfeld
Present Owner: unknown
Present Use: granary
Construction:
walls - milled lumber with horizontal cove siding
roof - milled lumber with asphalt shingles
Integrity: asphalt shingles not original roofing material
Condition: fair

Granary
Construction Date: ca.1905
Location: Reinfeld
Present Owner: P.I. Derksen
Present Use: granary
Construction:
walls - milled lumber with horizontal cove siding
roof - milled lumber with asphalt shingles
Integrity: asphalt shingles not original roofing material
Condition: very good

Traditional Style House and Barn
Construction Date: house - 1914, barn - ca. 1915
Location: Reinland
Present Owner: F.G. Ens
Present Use: house - occupied, barn - general storage
Construction:
house - frame, horizonal cove siding, asphalt shingles
barn - heavy timber frame, horizontal cove siding, asphalt shingles
Integrity: house - largely original, barn - altered
Condition: house - very good, barn - fair

Traditional Style House and Barn
Construction Date: house and barn - ca. 1900
Location: Reinland
Present Owner: Gerhard Ens
Present Use: house - occupied, barn - seed grain processing plant
Construction:
house - cribwall construction, horizontal cove siding, asphalt shingles
barn - heavy timber frame, horizontal cove siding, tin sheathing
Integrity: house - largely original, barn - extensively altered
Condition: both house and barn in very good condition

Traditional Style House, Transitional Style Barn
Construction Date: house - ca. 1895, barn - 1912
Location: Reinland
Present Owner: Jacob Peters
Present Use: house - occupied, barn - general storage
Construction:
house - cribwall construction, horizontal cove siding, asphalt shingles
barn - light timber frame, horizontal cove siding, tin sheathing
Integrity: house - largely original, barn - largely original
Condition: very good
Notes: house moved from formor village of Schoenweisz after the turn of the century

Transitional Style House, Traditional Style Barn
Construction Date: house - 1920, barn - ca. 1885
Location: Reinland
Present Owner - Henry Ens
Present Use: house - occupied, barn - general storage
Construction:
house - frame lumber, horizontal cove siding, asphalt sheathing
barn - heavy timber frame, horizontal cove siding, wood and asphalt shingles
Integrity: house - largely original, barn - slightly altered
Condition: house - very good, barn - slightly deteriorated
Notes: portion of original house served as connecting link, removed 1982.

REINLAND

Transitional Style House, Traditional Barn
Construction Date: ca. 1910
Location: Reinland
Present Owner: J.F. Ens
Present Use: house - occupied, barn - general storage
Construction:
house - cribwall construction, horizontal cove siding, asphalt shingles
barn - heavy timber frame, horizontal cove siding, tin and asphalt sheathing
Integrity: house and barn largely original
Condition: very good

Early Style House, Traditional Style Barn
Construction Date: house - ca. 1878, barn - ca. 1880
Location: Reinland
Present Owner: Henry W. Penner
Present Use: house - occupied, barn - poultry coup
Construction:
house - log with lock corner joints, aluminum siding, asphalt shingles
barn - heavy timber frame, horizontal cove siding, wood shingles
Integrity: house - slightly altered, barn - stable portion recently removed
Condition: deteriorating

Transitional Style House, attached shed
Construction Date: ca.1916
Location: Reinland
Present Owner: J.F. Ens
Present Use: storage
Construction:
house - light frame construction, horizontal cove siding, wood shingles
shed - light frame frame, horizontal cove siding, wood shingles
Integrity: slightly original
Condition: good

Granary
Construction Date: ca. 1910
Location: Reinland
Present Owner: F.G. Ens
Present Use: granary
Construction:
walls - milled lumber with horizontal cove siding
roofing - milled lumber with asphalt shingles
Integrity: asphalt shingles not original roofing material
Condition: very good

Granary
Construction Date:
Location: Reinland
Present Owner:
Present Use: general storage
Construction:
walls - milled lumber with horizontal cove siding
roof - milled lumber with asphalt shingles
Integrity: asphalt shingles not original
roofing material
Condition: very good

Machine Shed
Construction Date: ca. 1920
Location: Reinland
Present Owner: F.G. Ens
Present Use: machine shed
Construction:
walls - milled lumber with wood siding
roof - milled lumber with wooden shingles
Integrity: unaltered
Condition: good

Poultry Coup
Construction Date: ca. 1915
Location: Reinland
Present Owner: Jacob Peters
Present Use: general storage
Construction:
walls - milled lumber with horizontal cove siding
roof - milled lumber with wood shingles
Integrity: largely original
Condition: slightly deteriorated

Granary
Construction Date: ca. 1910
Location: Reinland
Present Owner: Jacob Ens
Present Use: general storage
Construction:
walls - milled lumber with horizontal cove siding
roof - milled lumber with asphalt shingles
Integrity: asphalt shingles not original
roofing material
Condition: very good

SCHANZENFELD

Transitional Style House and Barn
Construction Date: house - 1918,
barn - 1916
Location: Schanzenfeld
Present Owner: M. Wiebe
Present Use: house - occupied, barn -implement storage
Construction: both units - frame lumber construction,
horizontal cove siding, asphelt shingles
Integrity: house - interior largely altered,
barn - floorplan altered, large doors added to rear of structure
Condition:
house and barn sections in good condition

Traditional Style House and Barn
Construction Date: house and barn - ca.1880
Location: Schanzenfeld
Present Owner: Jake Neufeld
Present Use: house - occupied, barn - general storage
Construction: house - log with dovetail corner joints, horizontal cove siding, asphalt shingles
barn - heavy timber frame, horizontal cove siding, wood shingles
Integrity: house - floorplan slightly altered
barn - largely original
Condition: house - good, barn - deteriorating
Notes: units to be demolished in near future

Traditional style house, Transitional style barn
Construction Date: house - ca.1890, barn ca.1914
Location: Schanzenfeld
Present Owner: unknown
Present Use: appears to be vacant
Construction: house - log construction, likely with dovetail corners.
barn - light frame construction.
Integrity: house - appears to be only slightly altered, barn - substantially altered.
Condition: both units appear to be deteriorating slightly.

Summer kitchen
Construction Date: ca.1900
Location: Schanzenfeld
Present Owner: unknown
Present Use: storage
Construction: light frame construction
Integrity: unaltered
Condition: good condition

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